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SPIRITUAL TELEGRAPH

BEING A

GENERAL RECORD

OF

SPIRITUAL PHENOMENA.

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THE BRITISH SPIRITUAL TELEGRAPH

BEING A
MONTHLY RECORD OF SPIRITUAL PHENOMENA.

No. 1.—Vol. III.]

SEP. 15th, 1858,

[PRICE 1d.]

SPIRITUALISM IN AMERICA.

(From our own Correspondent.)

New Spiritual Publications; Cora Scott Hatch, the Trance Medium; N. P. Willis's criticism on the debate with Dr. Harvey; A Bishop's advice to one of his clergy; The Hartford discussion; Swedenborgian Spiritualism; Circulation of Spiritual works.

The literature of Spiritualism is rapidly on the increase in the United States,—to say nothing of the weekly and monthly periodicals, and tracts issued almost daily on every phase of the question,—there is constantly being published large volumes of spiritual experiences, debates and philosophy, which meet a wide circulation. The Discourses of the celebrated trance speaker Mrs. C. Hatch have recently been published in a duodecimo volume of 372 pages. The subjects are of the most varied character, embracing religion, morality, philosophy, and metaphysics, delivered in the trance or unconscious state.

Mrs. Hatch is yet in her teens and is perhaps the most popular lecturer the spiritual ranks can furnish: she has been before the public about four years, lecturing on an average three times a week, every lecture being entirely different, contending on various occasions with learned *savans* and D. Ds., on subjects which they have made a life's study, without a moments preparation; the subject being frequently given to her on the evening of debate. Speaking of her last effort in this direction, N. P. Willis, the popular author says—

“The argument was long, and, on the clergyman's part, a warm and sarcastic one. The reverend gentleman, (what is commonly described as a ‘smart man’ with a remarkably large and high forehead, and a lawyers subtlety of logic) alternated speeches with the ‘medium’ for an hour and a half—leaving the audience, I thought, unanimously on the lady's side. But what was very curious and amusing was the difference of scope and dignity in the operation of the two minds. *She* looked at the subject through an open window, and *he* through a keyhole. *She*

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was serene, by the courage, skill, and calm good temper with which she met his objections in the full face of their meaning only, disregarding their sneers; and *he* was serene, by twisting her words into constructions not intended and by feathering the sarcasms thereupon with religious common-places.

"Her argument was the directest and coolest possible specimen (my brother and I thought) of fair and clear reasoning."

* * * * *

"No report can give any idea of the "*Spirit present*,"—I mean of the self-possessed dignity, clearness, promptness, and undeniable superiority of the female reasoner. Believe what you will of Mrs. Hatch's source of inspiration—whether she speaks her own thoughts or those of other spirits—it is as clearly *supernatural eloquence as the most hesitatory faith could reasonably require*. I am perhaps, from my study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed, (and this surprised me still more,) which was not used with strict fidelity to its derivative meaning. The practised scholarship which this last point usually requires and the curiously unhesitating and confident fluency with which the language was delivered, was, certainly, wonderful. It would have astonished me, in an extempore speech *by the most accomplished orator in the world*."

It is now almost impossible to get any one to hold a debate with this young lady; the clergy, though constantly denouncing Spiritualism, take special care to do it when there is no fear of being confronted. They have the hardihood to declare that *their* sermons are given them by the Holy Ghost, whereas she, who is the mouthpiece of angels, is an impostor. The more candid of them are beginning to take a more reasonable course however, which might be profitably imitated by such valiant champions of unspiritualized orthodoxy as the Rev. W. Walters. The learned Bishop of Rhode Island, one of the most eminent in the American Episcopal Church, when asked recently by one of the clergy of his diocese (who had been to hear Mrs. Hatch) what he should do to stem the tide which was sweeping with such threatening power throughout the land—replied with one Gamaliel "Let it alone, if it be of man it will come to nought, but if it be of God ye cannot fight against it, lest happily ye fight against God. It may be that God has some new light to give the world by this means."

Enquirers are constantly asking for proof of the spiritual origin of these phenomena. What evidence could be so strong as this idea of intelligence of the highest order, a capacity to answer the most subtle questions of Philosophy, Theology, and Science, (and this on the part of one who left school at 12 years of age, and received only the most ordinary education) together, with a beauty of diction and grace of utterance which defies criticism. Professor Felton of Harvard University, for a long time the bitter opponent of Spiritualism, has confessed to Mrs. Hatch's wonderful powers,—another medium, who has a wonderful gift of improvising poems on any subject the audience may select—he compared to Socrates. The Oral discussion between S. B. Brittan, one of the

• Editors of the *Spiritual Age*, and Dr. Hanson, of the Free congregational church, Hartford, has been published by S. T. Munson, New York. Dr. Hanson was the best man the opponents of Spiritualism could bring forward; his arguments are shrewd and lawyer like, though entirely demolished by the vigorous onslaught of facts brought forward by Professor Brittan. It is said that the result of the discussion has been to farther the Spiritual movement in Hartford to a considerable extent. A second edition of Jabez Woodman's reply to Dr. Dwight, of Portland, has just been issued. This is the most rational argumentative exposition of Spiritualism we have read. The harmony of Spiritualism with reason and revelation, is abundantly vindicated by one whose reasoning powers are of no mean order. Mr. Woodman is an eminent lawyer of the city of Portland.

Rev. T. L. Harris of New York, Editor of the *Herald of Light*, a monthly serial of the Swedenborgian school of Spiritualism, is the author of a new work of 496 pages, entitled the "Arcana of Christianity. An unfolding of the Celestial senses of the Divine Word." Swedenborg wrote a work entitled the "Arcana Celestia" giving the *spiritual* sense of the word—this professes to give the *celestial*, or more interior meaning. The work will no doubt meet with much ridicule owing to the peculiarity of its language and ideas. Its author is an eloquent advocate of the New Dispensation of angelic communion,—Peace on earth and good will to man; he preaches at the University chapel, New York.

Judge Edmonds is publishing a series of Tracts on Spiritualism, taking up the various phases of the Phenomena, and answering the objections of enquirers. The ability, scholarship, and legal eminence of the author, who was for many years Judge of the Supreme Court of New York, will give them an extensive circulation. The following have already been issued:—

1. *An appeal to the public on Spiritualism.* 2. *Bishop Hopkinson's Spiritualism, reply of Judge Edmonds.* 3. *The News Boy.* 4. *Uncertainty of Spiritual Intercourse.* 5. *Certainty of Spiritual Intercourse.* 6. *Speaking in many tongues.* 7. *Intercourse with Spirits of the living.* 8. *False Prophesying.*

The large work on Spiritualism by Judge Edmonds and Dr. Dexter has had a circulation of 10,000 copies—that of some of Andrew Jackson Davis works, is nearly as large; the *Banner of Light*, the new weekly spiritual paper, has already reached a circulation of over 7000 copies, and, is rapidly increasing.

The *Spiritual Age*, one of the largest and most talented spiritual papers, has recently united with the *Age of Progress*, Buffalo, retaining its present name. Its editorial corps is equal in ability to any paper devoted to Spiritualism or religion.

The editor of the *Spiritual Clarion* has published a useful little compendium, entitled "Facts, Philosophy, and Statistics of Spiritualism." In an article entitled "Sixty Questions of skeptics" there is the following pertinent query. "If Spiritualism is to be known by its fruits, what judgment must be pronounced in view of the fact that it has converted thousands to a belief and knowledge of God and immortal life, comforted the mourning, quieted the disconsolate, saved the doubtful and despairing, reclaimed the wandering, healed the sick, blessed the afflicted, strengthened the weak, given to the lonely the companionship of celestial guardians, and cheered the dying with opened visions of glory beyond the tomb?"

MELANCTHON.

An esteemed correspondent, in writing to us a few days ago, refers to the "Arcana of Christianity" by T. L. Harris in the following language, "If you have not yet got a copy, you must write to W. White, 36, Bloomsbury St., London, for one. I think the price will be 8s. 6d., but if it were as many pounds, it would be cheap, according to its intense value."

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER. NO. X.

HISTORICAL SKETCH OF JOAN OF ARC.

SPIRITUALISM in many ways blends with both ecclesiastical and secular history. Through individuals under spirit-influence, it has, sometimes in a very marked degree, shaped and guided the destinies of Church and State. Thus, Constantine, who established Christianity as the religion of the Roman world, was converted to the Christian faith by becoming the subject of spiritual vision. As he was marching at noonday at the head of his army, he beheld a luminous cross suspended in the air and inscribed with the words "*By this conquer.*" During the ensuing night the form of Christ himself presented itself with the same cross, and directed him to frame a standard after that shape. Of course, modern writers essay to throw doubt and contempt upon this narrative; Gibbon's lip curls with its usual sneer, and enlightened protestant orthodoxy salutes him with a loving kiss. Spite of all railing and of all fanciful conjectures to explain away the literal truth of the narrative; it still remains recorded by Eusebius, the eminent Church Historian and contemporary of Constantine, who avers that Constantine related it to himself, and attested its truth by a solemn oath. "And it is certain" says a recent sceptical Church Historian "that about that period, and possibly on that occasion, a standard was so framed, and continued to excite the enthusiasm of the Christian soldiers."

Passing however to a later instance, and from a Roman Emperor to a village girl, we would briefly sketch the history of a rustic maiden, who, under spiritual guidance, became the deliverer of her country in the hour of its greatest peril. The story of Jeanne d'Arc (or as we call her Joan of Arc) has been often told, but it never fails to interest. A recapitulation of its leading incidents may serve to confirm our spiritual faith, and give us broader and deeper views of the mission which spirits may at times have to fulfil in relation not only to the destiny of individuals but of nations.

France had fallen upon evil days. It was at the same time torn by internal feuds and ravaged by a successful invader; its nationality was all but annihilated and its bravest troops were in league with the foreigner. The enemy had marched on from victory to victory, town after town had surrendered, one strong hold after another had been captured—while its king, imbecile and frivolous, immersed in pleasure, was contemplating his personal safety in flight, rather than the honour of his crown or the independance of his kingdom.

At the time our story opens, Orleans was the only town of note which still held out in the king's favour. His last hopes hung upon its fate; it resisted gallantly; but the siege was now converted into a blockade; its defenders were daily becoming fewer and provisions scarcer; and as tower after tower rose around it, hope of succour from without became fainter. And when a last effort to relieve it had failed, the hearts of its few surviving defenders sunk within them: they offered to remain neutral during the war, and to place their city as a deposit in the hands of Burgundy:—"I will not beat the bush for others to capture the bird" was the contemptuous reply of the regent. They were told that nothing short of unconditional surrender would be accepted.

It was then, when the lion had trampled down the lilies—when France, beaten and hopeless, lay at the feet of the conqueror, that spiritual powers through the agency of a humble unlettered country-girl turned the tide of fortune, rescued the apparently doomed city, and delivered her country out of the hands of its enemies.

The noble hall of the Castle of Chinon was illuminated with the light of fifty torches, and crowded with knights and nobles when the first interview between Charles the Dauphin and Joan took place; that he might the better test her claims, the king had disguised himself, mingling without ceremony among his courtiers, of whom we are told about three hundred were present, while some of them, splendidly attired, took the upper places. Undisturbed by the splendour of the

scene and the gaze of the spectators, Joan, without hesitation, singled out the king and advanced towards him with firm step; then, bending her knee before him, exclaimed "God give you good life gentle king." Charles, condescending to falsehood, replied "I am not the king, he is there," pointing to one of his nobles. "In the name of God you are he and no other," returned Joan. She then continued—"Oh most noble dauphin, I am Joan, the maid sent by God to aid you and your kingdom against the English. And I am commanded to announce to you that you shall be crowned in the city of Rheims. Gentle Dauphin why will you not believe me? I tell you that God has pity upon you and upon your people and that St. Louis and St. Charlemagne are interceding for you now before him." Charles then drew her aside and conversed with her, when, among other things, she disclosed to him a secret which he was certain was known only to himself alone. He declared himself satisfied of the truth of her pretensions. *

Before this interview was permitted, Joan had been subjected to an examination as to her religious orthodoxy; she now again had to pass through the ordeal of a long tedious theological examination ere learned doctors could assure themselves and certify to the king that she was not in league with the Devil. A commission was also appointed to obtain the fullest particulars of her previous life. To their report we are chiefly indebted for the facts known of the early life of Joan. As the result of their enquiries, it appeared that Joan was the child of poor parents who lived in a humble cottage, in an obscure village, near the borders of Lorraine. She had neither learned to read nor write, but her mother had taught her to spin and sew. She bore an unblemished character, had a strict regard for truth, was thoughtful and deeply religious, but free from many of the superstitions of her time and neighbourhood; and had been often laughed at by her young companions for preferring to attend church to joining in the village dance. She assisted her parents in household duties, and among her active outdoor employments was accustomed to tending cattle; and she had learned to mount and ride on horseback with little or no accoutrements, which may account for the equestrian skill and fearless riding, she afterwards displayed. The priests, to whom she was in the habit of confessing, declared that they had never witnessed a female more pure of soul, more humble in spirit, or more resigned to the will of the Almighty. Sir James Mackintosh says, "She was beautiful, innocent, pious, modest, laborious from her childhood, devoted to the severest observances and to the most mysterious meditations of religion, such as are cherished by a young female full of sensibility amidst the lonely occupation of a district of mountains and forests."

Her first experience of spiritual intercourse appears to have been chiefly intended to prepare her for future communications and for her subsequent mission. It is thus artlessly related by herself:—

"At the age of thirteen I had a voice from God to assist me to govern myself. It came at noon, at summer, in my father's garden. I had not fasted the day before. I heard it on my right towards the church. I was greatly frightened. I rarely hear it without seeing a great brilliancy on the side it comes from. I thought it came from Heaven. When I heard it three times I knew it was the voice of an Angel. It has always kindly guarded me, and I understand very well what it

* It is said that in the Royal library of Paris this secret has been at length discovered. Joan, it seems, reminded the king of a prayer which he made one morning during his distress, and which she repeated to him. Mr. Sharon Turner, who, in his *History of England*, labours hard to rid the narrative of its spiritual element, (*Hamlet with the Ghost left out*) suspects that some one very near the king and acquainted with his secret thoughts was now secretly assisting the maid." But this *suspicion* is quite gratuitous, alike destitute of evidence and probability: "the wish is father to the thought." It is in this manner that the facts of Spiritualism are generally treated. If they cannot be disproved, or explained away, they are assailed with hypothesis—conjecture—suspicion, anything will do. Give a dog an ill name and it is always easy to find a stone to fling at him.

announces. Though I were in a wood I still heard it, and usually at noon. When I came into France I often heard it." † The voice exhorted her to continue pious and good and God would help her.

Soon after this, while tending flocks in the field, she again heard the same voice, which announced itself as that of the archangel Michael. The voice now announced to her that her country was to be delivered from the English yoke, and by her means. Joan, in token of submission to what she required as the will of Heaven, and in gratitude to the Most High, who had chosen her as his instrument, took a vow to remain unmarried and to devote herself entirely to her mission. And to this vow she religiously adhered, repelling offers that would have given her rank and wealth, saying that she was a maid consecrated to the service of God and of her country. She, with quaint simplicity, described the archangel Michael, as appearing "in the form of a true and comely gentleman." She also beheld the majestic forms of St. Margaret and St. Catherine, who shewed themselves to her, crowned with rich and beautiful diadems. She touched and embraced them, and kissed the turf where she beheld them. From this time they frequently thus appeared to her and directed her movements.

Being now instructed in her mission, she proceeded to make it known. Her parents, as might be expected, at first thought but lightly of these rhapsodies, as they would doubtless consider them. She succeeded however in convincing her uncle, whom she visited for that purpose, of the reality of these revelations. So impressed indeed was he of the truth of her mission, that he decided on going to Baudricourt, the governor of the neighbouring town of Vancoleurs, as her messenger, and revealing her visions to him, entreating his assistance to enable her to reach the king's presence.

The interview with Baudricourt was obtained, but he treated her declarations with the utmost ridicule, advising her uncle to box her ears and send her back to her parents. Joan was not disheartened by this failure, she resolved to go to Baudricourt herself, to go to him alone if need be. Her uncle however accompanied her. It was with great difficulty that she could obtain admission to the governor, still more difficult to win from him a patient hearing; but believing that she was labouring to execute a Divine commission, she persisted, despite of all derision and contempt. Frequent and fervent were her prayers to Heaven, and the strength that she needed was not withheld from her. She continued her passionate appeals and entreaties to the governor, declaring that she must and would see the king, even if in doing so "she wore through her feet to her knees." At last Baudricourt consented to write to the king and refer the question of her journey to his decision.

Meanwhile, her piety, earnestness, and evident sincerity had made a great impression on the townspeople. Her fame had reached the Duke of Lorraine, who sent for her, considering that if she were indeed endowed with supernatural powers, she could cure him of a disease under which he was suffering; but Joan replied with truthful simplicity, that her mission was not to that prince, nor had she such a gift.

Her uncle and other friends of Joan now raised the funds necessary to defray the expences of her journey to the king, and some gentlemen of distinction promised to accompany her and to provide her a small escort. Baudricourt gave her the required letters to the king, and exacted an oath from her escort that they would take all possible means to conduct her safely to the court.

To lessen the perils of traveling through a hostile country, they proceeded by unfrequented byepaths; sometimes traversing forests and fording rivers, but the maid seemed indifferent to toil or danger; till arrived on friendly ground, she openly proclaimed her mission, announcing to all whom she met that she was sent by Divine command to relieve the city of the Orleans and to crown the king.

† Domremy, her native place, being on the borders of the Burgundian territory, would, in her time, be distinguished from France proper.

At length she reached the neighbourhood of Chinon, where the king was staying, and surmounting all impediments, obtained that interview with him which we have already described.

Charles had just made a last effort to relieve Orleans, but so thoroughly dispirited were the French troops, that they were completely routed by a far inferior force; and now, he was half persuaded to leave Orleans to its fate and seek refuge in the mountain recesses of Languedoc.

After two months spent in close investigation of the character and abilities of Joan, her spotless purity being satisfactorily established by several matrons of high rank, and her orthodoxy in points of faith having received the approbation of a synod of theologians, it was at length determined to despatch her with relief to Orleans. By direction of the spirit-voices she assumed male attire and a white banner was made for her strewn with the *fleurs de lys* of France, and bearing the figure of Christ in his glory, with the inscription *Ihesus Maria*; and a sword, which she had been told to wear, was found as she described it, marked with five crosses, laying with other arms in the Church vault of St. Catherine, at Fierbois, and at the precise spot which she had mentioned—it is said to have belonged to the redoubtable Charlemagne. The enthusiasm in her favour had, by this time, become so great that the army was now placed under her controul. One of her first steps was to reform the morals of the camp, by expelling all bad characters from it, and by calling upon the soldiers to prepare for battle by confession and prayer. She proceeded on the march to Orleans with unfaltering determination, giving such proofs of wisdom, and surmounting such great dangers as confirmed the belief in her being under Divine illumination and protection. The troops now, despite of the circumvallation, penetrated to Orleans, and Joan, with the convoy of provisions, passed up the Loire, and the besiegers abandoning a redoubt at her approach, she entered the city without resistance amid the enthusiastic shouts of the inhabitants. Notwithstanding her fatigue, and that it was nearly midnight, Joan proceeded immediately to the Cathedral, when *Te Deum* was chanted by torch light. According to her usual practice, she selected her dwelling at the house of one of the most esteemed ladies of the city.

Animated by her presence, and believing themselves to be under celestial guardianship, the courage of the defenders revived. At the head of her troops, clad in armour, and carrying the consecrated banner, Joan attacked and defeated the English in repeated sallies, and so successful were the French soldiers under her guidance, or rather, under the guidance of the spirits who directed her, that in eight days from her entrance into the city, the English, who had besieged it for eight months, were, after many fierce and desperate fights compelled to raise the siege. The imminent danger which had menaced it and the French kingdom had passed away. Need we attempt to describe the feeling of the inhabitants—how acclamations rent the air—how bonfires blazed in the public streets and, joy-bells pealed from every church, how the people, of all ranks and ages, flocked to the Cathedral to offer up thanks to Heaven—the solemn *Te Deum* mingling with the joyful sobs and tears of the worshippers. Need we say that when Joan, as she had predicted, returned victorious from the last terrible but decisive conflict before the city, that it was indeed a triumphal entry, and that though renowned generals and great men attended her, the holy maid was the centre of all hearts and eyes. Let it suffice to mention that the city bestowed upon her the title—*MAID OF ORLEANS*—by which she is still chiefly known in France, and that in grateful remembrance of their deliverance, the anniversary of the day (the eight of May) was set apart by them for devotional exercises, and is still held sacred as a holiday in Orleans. * (To be continued.)

* After the siege was broken up to tell you what triumphs wer made in the citee of Orleance, what wood was bunt in fiers, what wyne was dronke in houses, what songes wer song in the stretes, what melody was made in the tavernes, what rondes wer danced in large and brode places, what lightes wer set up in the churches, what anthemes wer song in the chapelles, and what joy was shewed in every place, it wer a long work.—*HALL*.

SPIRITS IN THE FLESH.

"It would be interesting in the history of Science to canvass the reasons why certain large classes of facts have been rejected from time to time. Why, for instance, the church of Rome felt peculiarly aggrieved that the earth should go round the sun and not *vice versa*;—Why certain moderns dislike to live on a planet which took more than seven days for its creation; Why sceptics have a call to blink all evidence for spiritual communications, and afterwards, opening their sockets widely, *complain of the absence of facts*; and why the medical profession fumes and shivers whenever mesmerism is brought forward. In all these cases, as we deem, it is the instinct of self-preservation that, like a skin, defends them against the reception of the facts. They know instinctively that the limitation and egg-shell of their state is in danger, and that if the obnoxious point be admitted they will have the trouble of building a new house on a larger scale."

Is it a truth that Balaam's ass saw the spirit which was invisible to its Master? It would be a valuable study for the Learned Balaams of the present day, to trace the causes which still enable asses to see further than themselves. One of the causes would no doubt be found to be that the ass was content to accept facts as they came before it, and that it was not hampered by a self-made system, which caused it to close its eyes to whatever it did not wish to believe.

It is strange to find what a multiplicity of facts are ready for the men of Science whenever they shall be found in a state of mind to enable them to receive them, to classify them, to reason upon them, and to make them the ground work of a new and larger System. At present, they are driven to the hard necessity of shutting out all such facts! or rather they think that they shut them out, by the easy process of denying them. Were they however to inquire amongst their friends for such, or to let it be known that it was an open subject with them, which they were willing to investigate, they would find, as I have done, that hardly a day would pass which would not bring some important confirmation of the great fact, that it is mind which is the real master of matter, that there are beings and a world about us, and operating through us, which they have shut out from religion and philosophy now alas divided, and the recognition of which would be a new starting point for their re-union in the mind of man.

One of the most recent additions of these facts to my former store of them, I propose to narrate, in the hope that it may induce others to bring forward similar instances within their knowledge. I have long known of many such, but first I will tell how this one was brought forward.

A few days ago I went with a friend to a rural fete at Hendon, a few miles from London, I there found that one of the attractions was the exhibition of thought reading or mental transfer, as one of the phases of mesmeric trance, which may daily be seen at the Colosseum in the Regents Park. Mr. Taylor was there with the well known Middle Prudence, and was surrounded by a large and attentive audience. After a few prefatory remarks on the subject of mesmerism and its phenomena, in which he shewed that during the trance state the mind was not sensible of the presence of the body, and that even the most difficult operations could be performed without pain to the patient, he made a few movements of the hand before the face of Middle Prudence, which had the desired effect. He then drew up the eyelids to shew that her eyes were turned upward into the head, and that nothing but the white was visible, as is, I understand, invariable the case in that state, as it is generally also in hysteria. A bandage was placed over the eyes, and he then descended from the platform amongst the audience who were invited to produce articles to him which he said would be accurately described by the Lady. This was done satisfactorily in every one of repeated instances, and in such a way as entirely to satisfy the company that it could not have been effected by the conjuring mode of conveying to her mind in the question the nature of the answer she was to give. Many of the answers

were given before even the questions were asked, and the whole gave the clearest exposition of the phenomenon of thought reading. Whatever was known to Mr Taylor was instantaneously seen and described by Middle Prudence and this was well shewn in two instances in which he wrongly read a name and a date and the answer she gave copied his mistakes.

Space will not permit to go further into this, than to say that such an Exhibition should be seen to receive the full effect of it, and to inform the reader that he may see the same as I did and apply any proper tests for his own satisfaction any day at the Colosseum on payment of one shilling. I afterwards went with another friend to shew him at the Colosseum this marvel of seeing without eyes and hearing without ears, for I need not say that her bodily ears are as much closed as her bandaged eyes, and there, after seeing similar results to those I have described, the exhibition closed. She had read the number of a pass-port with the name and description of its holder, the number and name on a game certificate, the number and class of a railway ticket and the date, address, and other particulars of a letter from Carlshamm in Sweden to my friend, and Mr. Taylor kindly permitted a lady to place herself *en rapport* with her, when she at once, without a question being asked, described to her her Sister, who was in Russia, and gave her name. I need not say the Lady was no little astonished, and that she was too wise to seek a refuge amongst the learned Balaams of the day.

But now to my story to which all this is but the introduction. My friend and I remained after the company had left, for the purpose of having some conversation with Mr. Taylor. We found him both intelligent and communicative in answer to our questions as to how long he had been investigating Mesmerism, and what he had seen of it and its deeper-self Spiritualism. He soon told us that he had begun many years ago as an entire disbeliever in it, and that after seeing some of the public exhibitions of it, he was so deeply convinced that it was a delusion, that he had publicly lectured against it and had shewn that by sleight of hand and other arrangements he could produce the same results, that in this way he had throughout his lectures deceived even medical men and professed mesmerists but always at the close informed them that it was an entire delusion. But, said he, I was, whilst this was going on, made to see that what I took up as a plaything was a wonderful truth, and I then became even more earnest in advocating its truth than I had been active in denying it, for truth is what I have ever been searching after. I found that all the highest class of phenomena were entirely above my reach or that of any illusionist, and such as you have seen to day, it would be impossible to imitate or approach. I asked him how in his opinion the facts we had seen could be accounted for on any other basis than that of the power of Spirit over matter, in as much as the Spirit of Middle Prudence must have seen through his body, into, and through his Spirit. This he admitted, but he said he was not convinced that any intelligence could be derived from Spirits which had left the body, though he was quite ready to investigate and receive any facts that were accredited in that direction, and that many circumstances had occurred to him in his dealings with mesmeric mediums during the past 12 years which much puzzled him. He then proceeded to narrate to us several of these, and afterwards at my house where I had the pleasure of his company, he told us of very many more, all of the most wondrous kind, and such as I have never heard before from the experience of only one person. His information is not yet half exhausted, and would of itself form a goodly volume, and be a perfect handbook of Spiritualism. One of them only however I can find room for and it is one that deserves the best attention of Science when it shall begin to inquire into the relative values of mind and of matter.

Mr Taylor had just commenced to mesmerize a young woman named Sarah W—, whom he found very susceptible. At this time he slept in a room below stairs with his little son whilst Sarah was in a room upstairs with Mrs. Taylor. Mr. Taylor was in the habit of locking his room door on the inside, and one morn-

ing when he got up he was surprised to find that his door was not only unlocked but wide open. He could no way account for this, but thought it possible he might have forgotten to lock it on going to bed, though he felt almost sure he had locked it. Still it was not a circumstance on which he could form any very decided opinion, until a day or two afterwards, when he was again mesmerizing Sarah, whom he found, at first rather unwilling to be influenced, and as he was holding her hands, she hastily withdrew one of them, and immediately he heard a noise as of a pea, or some hard substance, striking sharply against a glass. He asked her if she had thrown something at it, and she smiled and said, "No, I was resisting the influence and threw it against the glass." Mr. Taylor said, "How is that possible?" to which she answered that she could not tell how it was done, but it was of the same kind as when she opened his bed room door the other night. Mr Taylor was now of course very much surprised, and asked her if she could do it again, and she said she could and would the next time she was mesmerized.

About three days afterwards she was in the trance and he asked her if she could open the door of the Doves cage and take out the bird. Like an honest doubter, Mr Taylor, before going to bed that night, went up stairs and locked the door of the bed room in which Mrs. Taylor and Sarah were, on the outside, and then went to his own room below stairs and locked the door on the inside, and in order that the door should not be disturbed, without his knowledge, he placed against it the scroll back of the sofa in such a position as that it would fall with a clatter at the slightest movement. Then he thought that he would keep awake, and so he did for a long time, but not hearing anything, he put out the candle and fell into that common state of worn out humanity—asleep. About two in the morning he was awakened by his little son who was laying on his arm, saying, "Oh Sarah! Dont pull me away from Papa," and Mr Taylor felt as if some presence was between them and trying to remove the boy from his arm. It occurred to him that "this was too near to be pleasant" and he was in no little fear, and at once lighted the candle, by the light of which he found the room door unlocked and wide open, and the scroll pushed back, but without his having heard it moved. He then went to the cage and finding it shut he said to himself, "well at all events she has not opened the door of the cage," when on looking at the floor he found it strewn with the bird's feathers, and the poor bird itself in a terrible fright and looking half plucked or as if it was in the moult.

His first impulse now was to satisfy himself of the whereabouts of Miss Sarah and he therefore went upstairs where he found her bed room door still locked with the key on the outside, and he asked Mrs. Taylor if Sarah was there. She said that she was but that she had been disturbed by her moving about nearly all the night, in bed, as if she was very restless. Sarah then herself answered, and he found that she was in the mesmeric trance, and in answer to his questions, she said that she had seen her spirit leave her body, as she was in bed, and she had been trying to follow it with the body, that she had been down stairs and unlocked and opened the door, and had been trying to get the bird out of the cage;—that she had tried to remove the little boy from his arm in order that she might awaken him without disturbing the child, but that her doing so had made the child speak, and thus awakened Mr Taylor;—that she had seen that he was much frightened and had then tried to bring her body and spirit together that he might see that it was she and not a ghost, but that she could not do so till she had gone upstairs for her body.

I am satisfied that the story has lost much by my telling of it, but these are the chief particulars of it, and they furnish ample materials for a new theory of mind and matter, so soon as the Scientific gentlemen of the age can get rid of such ideas as that "the brain secretes mind, as the liver does bile." Such "mind" as the brain secretes would find it difficult to unlock and open a door, and to meddle with a bird cage.

W. M. W.

DISCUSSIONS ON SPIRITUALISM.

[The following was addressed to Mr. S. Owen, on this subject. We regret that so good a letter has been, from limited space, so long kept from our readers. Ed.]

"DEAR MR. OWEN."—I am glad you have commenced agitating spiritualism in London, where I find that misconception of the subject is prevalent even among the educated classes. Beyond a limited circle, there is scarcely any opinion concerning it except what is gathered from periodicals which generally either denounce it as humbug, or hold it up to the ridicule of their readers. Now and then a slight variation is played on the old tune—a scientific Editor *conjectures* that it *may* be all electricity, or a Clergyman discovers that Satan is at the bottom of it.

But in spite of Editors, Professors, and Parsons, Spiritualism has now maintained its ground for ten years; during which time it has been subjected to innumerable tests, has survived all attacks, outlived all opposing theories, and, according to the last No. of the Westminster Review, at the present time numbers its disciples by millions, including in its ranks men of the highest education, character, talent, position, and influence. Surely if Spiritualism were all humbug, some of these men were as capable of detecting it as any of those who bawl "humbug" so lustily without taking the trouble of enquiry. The truth is, that those who thoroughly investigate the facts never deny their reality, although some dispute their spiritual origin. Those inclined to laugh at the subject may easily find upon its surface food for merriment. We know that there are plenty of silly people in *this world*, and it need not surprise us to find that they do not acquire the wisdom of Solomon immediately upon their entrance into *the next*: especially if we indulge in frivolity may we expect spirits of the same stamp to flock around us.

We shall find probably too, that there is much in Spiritualism which does not accord with our previous ideas of the spiritual world; but as these ideas are mostly guesses in the dark, it is not very wonderful if on some points concerning it we find ourselves mistaken.

It is to be anticipated that many who have heard of the powers of electricity, should, when they witness spiritual phenomena, have a vague notion that that mysterious agent is in *some* way the cause of it. So far as I know, no really scientific man ever countenanced this idea; even Faraday, who thinks that the movements of the table are simply the result of unconscious mechanical impulsion, scouts all thought of their having an electrical origin; while Professor Hare, the great American Electrician, not only satisfied himself, by investigation and experiment, that neither the electrical nor the mechanical theory was the true one, but that the phenomenon was truly, as it professed to be, of spiritual origin. I have myself obtained answers to questions, mental as well as spoken, and also intelligent communications by the movements of a table the top of which was made of a substance of a non-conducting electrical quality.

As to the Devil being prime mover in the affair, I can only say that in that case, his character has so greatly improved that he might be allowed to preach at Exeter Hall without risk of that place losing its character for sanctity; indeed were he to do so, I incline to think he would soon be elected on a mission to the Heathen. Certainly many communications given in my presence breathe a spirit of morality and piety that would eminently qualify him for that office. I do not say that all spiritual communications are equally pure and elevated any more than that all communications made by spirits in the body are so. Let them in both cases be judged by Christ's rule, "By their fruits shall ye know them."

May I venture to suggest that in introducing Spiritualism to a public audience, it should be treated in the most elementary manner, using the utmost plainness of speech—explaining those terms with which people are not familiar, and also the course usually pursued to obtain communications. In narrating facts, I would

quote those of the common place sort (which are sufficiently marvellous) rather than the rare and startling ones. If the latter are instanced, many will expect that they can at once be reproduced, and be disappointed if they are not. I do not think it desirable to make public experiments in proof of spirit-action and for obvious reasons: Every man of science knows that experiments can be successful, only under suitable conditions, and with the finer physics, such as Electricity and Magnetism, some of these conditions are delicate and require to be adjusted with nicety; but with every care they will sometimes be followed with imperfect results. So with spirit-manifestations, some of these, such as table-tippings, are simple enough, and if a suitable medium is present, can generally be obtained with little difficulty, but manifestations involving proofs of intelligence, truthfulness, and personal identity, are dependant, in part at least, upon higher and easily disturbed conditions: I mean conditions mental, moral, spiritual,—sincerity, truthfulness, mutual confidence, harmony of thought and feeling, and spiritual elevation in all present. To expect this amid the confusion, excitement and discordance of a public assembly, is to expect phosphorescent light to be visible in the glare of the noon-day sun. If however, to satisfy your audience that you are acting in good faith, you determine to permit public experiments to be made, I should urge that the circle, formed for that purpose, be advised to seek only the physical demonstrations. If more than this is sought for, the response obtained (if any) will, most probably be unsatisfactory. For obtaining intelligent communications, and proofs of spirit-identity, let those who are so minded, do as I have done; pursue the enquiry at home, in their own families, or among their own friends, where they can fully trust each other. Those very wise people who already know everything, of course need not waste their time in this manner, but if among your audiences, there are any humble, earnest seekers after truth, who are desirous to gain a more positive assurance of the Future Life; or if there are any suffering from bereavement, who would welcome the consolations of the spiritual philosophy; let me from my own experience, encourage them to commence and persevere in this enquiry. I was incredulous, but like many others, I have thus satisfied myself. Let them go and do likewise, "I speak that which I know, and testify to that which I have seen."

Yours, very faithfully,

T. S.

REPORTS FROM CIRCLES, &c.

SPIRITUAL SOCIETY, 101, HIGH, ST. HOXTON.

SIR,

We feel obliged by your attention to orders, and to your interest in the cause.

Our Society has passed through a good deal of experience—even since its short existence—for mediums are everywhere springing up, and we have had great varieties of manifestations; but we find, in common with others, that persons are so anxious to rush to conclusions, that they cannot give that philosophic patience that is necessary to go thoroughly through such a grave and important subject; but when difficulties present themselves, or apparent inconsistencies occur, they feel disgusted at the want of perfection in the Spirits themselves, or in their manifestations, and, perhaps lack courage to go on, because they had previously conceived that a spirit must be able to know everything, and almost to do everything; therefore they have not patience with our as yet imperfect system of Telegraphy.

But I will, with your permission give you an extract from the records of the Society:—

July 25th, 1858.

At the sitting this evening there seemed a gathering of the spirit mothers of all the Ladies present, and seeming with a pure hilarity and joy answered many

questions. A Mr. F. came in who has been toss'd about, with the difficulties of explanation. It was then asked if his mother was present? *Ans.* Yes!

Had she anything to say to her Son? *Ans.* Yes! then was tilted out the following in a very strong and powerful manner:—

"You must turn your mind to have faith, you fear much. With your will you will fail. You must pray to God to turn your heart—to save your soul from sorrow!! Your prayer will be heard. You will be more happy when you believe in Spirit Teaching,—and then you may try to teach your children."

There was in this communication a marked peculiarity of diction, combined with an emphasis and decision that demonstrated—a spiritual individuality—for the spirit would give her own words in her own way."

On a succeeding evening,

July 29th.

After an interesting communication of some extent—"There seemed again a general assembly of the spirit-mothers, who seemed to act in unison; for they toss'd the Table playfully about in all directions. We then asked if they could raise the Table? *Ans.* Yes! Four persons then placed one finger on the rim of the Table and presently it rose, first one side then the other, till the top of the Table, which was a 3ft. 6in. maple Loo, rose as high as we could reach into the air, and then commenced gyrating round and forward from one end of the room to the other, till the persons were quite giddy in following its movements—nor was it till some time that we could get away from the Table—for our Spirit friends seemed so unwilling to say,—Good Night"

Sir, I give these incidents as extracts from the Society's minutes, to show that our meetings are not devoid of interest, but on the contrary, show us plainly that our dear friends, those that we long thought dead, do, under certain conditions, (consistent with the laws of their existence) come again to claim relationship and to show their love. This is glorious news to many a sad heart.

S. W. Sec.

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REVIEWS.

SPIRITUALISM.—A Lecture. By B. MORRELL; in reply to Rev. W. WALTER's attack on "Spirit-rapping." Published by W. HORSELL, 13, Paternoster Row.

(From "*The Journal of Health*" of August, a monthly publication, price 2d.

LONDON. W. HORSELL, Paternoster Row.)

SOME years ago the *Household Words* raised a laugh at this subject; and, not very long back, *The Times*, in a leader of its liveliest thunder recalled the slumbering attention of the Newspaper world to it. The *Times'* writer said, Spiritualism might be worth something, if it would help a man to his hat of a morning without ringing for his valet, or if table-power could be applied to grind his coffee for breakfast, or if mediums and clairvoyants could tell what figure the funds would be at three months a-head, or which horse would be the winner at Derby. At all this we, with the world, laughed. But ridicule does not seem to have silenced the advocates of the subject any more than the attacks of some of the clergy, whose pamphlets and sermons have deterred many from looking at it.

Mr. Morrell's object in this lecture seems to be to vindicate the claims of Spiritualism to the attention of thinkers as something of value to humanity; not for performing the works comically suggested by *The Times*, but as affording substantial evidence, required by many minds, of the continued existence of the human being in a spiritual state.

Mr. M. carries his readers with him through the Old and New Testaments, pointing out the passages showing that there were spirit manifestations among

the Jews, and also among the first Christians. He takes a general glance at history, ancient and modern, and says, that he finds there similar evidences. These manifestations may be more *commonly* known now than heretofore, for the same reason that everything else is more commonly known, that is, because of the printing press. Dr. Adam Clark and John Wesley gave their personal testimony to such manifestations; and, in the present day, there is no lack of clergymen to do the same, although some of them—among whom is the Rev. W. Walters—declare such spirits to be evil.

It appears too, that many scientific men, while admitting the phenomena in question, doubt their spirituality, and are engaged in investigating their cause or causes.

Our readers must have heard of the movings, rappings, &c., of tables, we need not therefore quote what the lecturer says about them, but the following may be new:—

"By speaking media, we mean persons who speak, generally, in an abnormal state, without any conscious effort of their own; or, if they speak voluntarily, they merely put forth the ideas supplied without any mental effort of their own. By writing media we mean persons whose hands are used without any effort on their part, either mental or physical, and communications written, sometimes, in the peculiar style and hand-writing of some deceased person, whose spirit it professes to be, or, in some cases, where the matter only is supplied, (the Spirit having control of the brain but not of the whole physical organism.) By healing media, we mean persons who are used to impart health to sickly persons, or to displace apparently immoveable diseases, the process being dictated or controlled by an unseen intelligence. Seeing media, may be said to be equally diversified with any other of the above named. Some, to use the words of St. Paul, have the gift of 'discerning spirits,' being able to describe them so minutely as to be easily recognised by persons present as an exact likeness of the spirit's outward covering when on earth. Others perceive large scrolls, from which they can read fluently the language inscribed thereon. There are also many other phases in the spiritual phenomena, on which, at present, I have no time to dwell."

We think it not unreasonable, even in the absence of experimental observation, to concur with Dr. J. Campbell—as quoted by Mr. M.—who says, "what was in ages preceding those of the apostles, and what occurred in their days, *may* occur again."

There is matter in Mr. Morrell's lecture, which will interest those of our readers who study Mental Science.

A Personal Narrative, BY W. M. WILKINSON. London: CHAPMAN & HALL, 193 Piccadilly.

In the book before us we behold a manly effort, ornamental to a good cause, and worthy of our admiration.

The wide-spread scepticism to everything pertaining to supernaturalism among openly avowed sceptics, and the materialistic views of professing Christendom, have combined to make it hazardous, for those who wish to be at large in society, to identify themselves with modern Spiritualism. Hundreds that have been eye-witnesses, or, that have had proof in their own personal experience, of the reality of spirit-intercourse, have hitherto been deterred from a public avowal by the above combined elements.

In England, we have had some few instances of men, eminent for their attainments, in literature or science, who have occasionally stepped forward to testify to the truth of Spirit-intercourse, and, in the work before us, we have another added to the list. The position this writer has taken, leaves the sceptic with the bare alternative, either to condemn the writer and his own immediate family as impostors, or to admit the truth of what he states.

That the reader may know something of the nature of the proofs adduced and of their tendency, we quote the following:—

"In August last, a heavy and sudden affliction came upon us, in the removal of a dear boy—our second son—into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health to commence his spirit-life under the loving care of his Heavenly Father.

"Some weeks afterwards his brother, then about twelve years old, went on a short visit to Reading, and whilst there, amused himself, as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child's picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily upon the paper, and to form letters, words, and sentences. The feeling he described as of a pleasing kind, entirely new to him, and as if some power was within him, apart from his own mind, and making use of his hand. The handwriting was different to his own, and the subject-matter of the writing was unknown to him till he read it with curiosity as it was being written.

"On frequent occasions whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks' absence, we for about two months watched with deep emotion the movement of his hand in writing and drawing; for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here; and sometimes when he expected to draw a flower, the hand moved into writing. The movement was in general most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of writing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing again.

"I have not mentioned the nature or subject-matter of the words thus written; nor is it in this place necessary to do so, further than this, that they purported to be chiefly communications from his brother, our dear departed child, and were all of a religious character, speaking of his own happy state, and of the means by which similar happiness is alone to be attained by those who remained here to fight out the longer battle of life.

"The effect of these writings upon us was a deep thankfulness, and a happy calm as to the state of our dear boy; and whatever may be their origin, we have derived the greatest comfort from them, and the assistance not so much of faith, as of the certainty of knowledge of his happiness in the great spirit-world.

"So far, then, we do not seem to have done anything of ourselves which need call down an adverse judgment from the reader. The first manifesting of this power, or faculty, whatever it may be, was not sought by us, nor by our son; and it would not, I believe in my heart, have been either wise or good to have rejected it without trial, as a fact which should have no abiding place in its chosen home. There is the old fable which tells us to be cautious of turning strangers out of our house, "lest we should be rejecting angels unawares;" and there are many such strangers, I trow, now wandering about the world asking for admittance into our hearts and best affections. They "stand at the door, and knock;" perhaps some day by the Lord's mercy we may let them in.

"Well, then, we made a home for this welcome stranger, and with fond affection my wife tried for many weeks, with pencil in hand, if any movement could be made through her, in writing; but no "imagination" nor effort of the mind produced a movement, nor made her fancy that her hand moved when it did not. For weeks it was resolutely fixed; but at last, on the 8th of January, 1857, a slow and tremulous motion of the pencil commenced, and ended in the initial

letters of our dear boy's name—"E. T. W."—not in her natural handwriting, nor at all resembling it. Then some straight lines were made, and the days work was done. The next day a somewhat similar movement of the hand was made, and on the day following a small and simple, but to us unknown, flower was drawn instead of the writing which she expected: and the following day another flower, very small, but pleasing: then on a half a sheet of letter-paper a large flower was drawn, with tendrils and other parts of it, to form which the hand extended beyond the paper on to the table, and made it necessary to paste an additional sheet of paper at the side, and afterwards two additional sheets were found necessary, to allow room for the completion of the flower. This was the first flower form which was finished. It belongs to no known order, though it is of a beautiful and complex shape, and looks as if it might well have existence in nature, and be no small addition to the floral world.

"The mind was during the whole process of drawing, in an entirely inactive state; and the only condition in which the movement would continue, was by keeping the imagination, and all ideas on the subject of the picture, dormant.

"The influence, whatever it may be, which moved the hand and produced these new forms in this new way, was always afterwards obtainable, and obtained, under that only condition of quiescence of the mind and it produced no noticeable change either in the mind or the body, or any state of excitement, but rather a calm and pleasing feeling, which lasted all the time the hand was being moved, and for long afterwards.

"The power of involuntary writing had by this time shown itself in my hand.

"I had for many weeks at intervals taken pencil in hand, and held it for several minutes at a time with no result, excepting the firmest conviction that is was of no use to try again, for that it was impossible for my hand to move; and my conviction was borne out by repeated failures. It never moved a jot, and though I gave not up the trial, I held the pencil without hope. At last, one evening at my house in the presence of several gentlemen, I again held it, and after waiting less than five minutes it began to move, at first slowly, but presently with increasing speed, till in less than a quarter of an hour it moved with such velocity as I have never seen in a hand and arm before or since. It literally *ran away* in spiral forms; and I can compare it to nothing less than the fly-wheel of an engine when it has "run away." This lasted until a gentleman present touched my arm when, suddenly it felt, like an infant's as it goes to sleep, and the pencil dropt out of my hand. I had, however, acquired the power, and afterwards the same evening my hand gently drew some geometrical and some flower forms."

The author then proceeds to inform us how he himself became a writing medium, and, as specimens of what has been written through his hand, the reader is presented with a symbol or representation of the different drawings.

He then proceeds:—

"I have now said enough to give some idea of the tendency of what has been drawn, and of what has been written, and what means the music that is played. There is much more that might be told, but perhaps there is already more than will be believed or received in a kindly heart. I will close, by stating that the same power, both of drawing and of writing, was shown some months ago in two others of our children, one of nine, and the other of seven years old, and that they have both drawn, curious and beautiful forms, suited to their years, of a holy, symbolic kind. It has not had the least apparent physical or psychical effect upon them.

RECEIVED.—*The conclusion of the Historical sketch of Joan of Arc; "The use and abuse of Spiritualism"; Review of Rev. G. Pugh work on "An old Epidemic" &c.; Proofs for Sceptics, No. II; Mr Duffill's interesting particulars, also some important facts from Portaferry. Our American correspondent's, instructions have been carried out.*

THE BRITISH SPIRITUAL TELEGRAPH

BEING A
MONTHLY RECORD OF SPIRITUAL PHENOMENA.

No. 2.—VOL. III.]

OCT. 15th, 1858,

[PRICE 1d.]

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER. NO. X.

HISTORICAL SKETCH OF JOAN OF ARC.

[concluded from page 7.]

But Joan felt that her mission was yet but half accomplished; and, with a view to its completion, the day after the raising of the siege, neither elated with her triumphs, nor wearied with her toils, she commenced preparations for her departure. After she had left the city, the French Chiefs attacked a place named Jargeau, but without success till Joan came to their assistance, when they obtained a decisive victory, and the Earl of Suffolk, who defended the place, was taken prisoner. In a few days after, the English army, in its retreat, was overtaken and defeated with great slaughter, and many of its bravest chiefs perished. Joan displayed in this, as in former actions, the greatest bravery; she exerted herself in staying the carnage, tending the wounded, and administering religious consolation to the dying. Shortly after, Charles, followed by his army and a vast retinue, made his triumphal entry into Rheims, the Maid riding by his side. And there, in the old cathedral of Notre Dame, and in presence of the Noblesse—Counts of the Empire and Princes of the blood—the coronation was performed by the Archbishop. Dunois, the greatest general of his age, standing on one side of the king, and the holy Maid, with the consecrated banner unfurled, on the other.

Immediately the solemn rites were concluded, the Maid threw herself on her knees before the crowned monarch, her eyes streaming with tears, and her whole deportment testifying the deepest emotion, exclaiming, "Gentle king, now is fulfilled the pleasure of God, who willed that I should raise the siege of Orleans, and conduct you to receive here the anointing oil, shewing you to be the king to whom belongs the kingdom."

Joan was now at the summit of her glory, but she still retained the simple modesty of character which had always distinguished her. When some one said

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to her. "Not in any book are such great things related as those you have done," she answered "The Lord has a book in which not every scholar can read, however learned he may be; I am only God's minister." The Maid felt however that she had now done the work that was given her to do. She had raised the fallen fortunes of her king and country, and carried on the war so far to a prosperous issue. Orleans was relieved. Charles was crowned. This was all that had been appointed her. She protested this before the king, and on her knees besought him, it is said with tears, that she might be permitted to return to the home of her childhood and her former occupations. But she urged and entreated in vain. She was told that her presence with the army was still necessary—that the invader was not yet driven from the land; till overcome by their solicitations, and appeals she yielded a reluctant assent to their wishes. Alas for the ill-starred Maid!—and yet not so; for the fiery crown of martyrdom she was destined to wear raises her far above the region of mortal pity. But henceforth her story is a fearful tragedy, an ineffaceable stain on the annals of both France and England.

Joan still led the troops, still exhibited the same fortitude and courage she had always shewn, but she had ceased to be invincible. No longer upheld by spiritual power and guided by celestial wisdom as heretofore, she became weak as others. Her counsels ceased to exhibit their former wisdom and firmness. She no longer seemed assured that she was acting under the special guidance of Heaven; nor did she now oppose her own judgment to that of the French chiefs, but was "perpetually changing her resolutions, sometimes, eager for the conflict at other times, not." Notwithstanding her *prestige*, and the superiority of the French forces, she now sometimes suffered reverses; and disheartened, she once more requested her dismissal; and even went so far as to suspend her armour above the tomb of St. Denis, and consecrate it to God; but she was again prevailed on to remain with the army. It is not necessary to follow the details of the war and the fluctuations of fortune; suffice it to say that in an attack upon the English, Joan was finally (not without suspicion of treachery) taken prisoner, an event, for which Joan was not wholly unprepared; as "the voices" had announced to her, that she would fall into the power of her enemies—that it could not be avoided—that she must not be affrighted, but accept her cross with gratitude; and that God would support her strength and courage.

At first, she was treated with some respect as a prisoner of war, but was soon subjected to every species of insult and contumely. So great was the rage of her enemies against her, that they actually burnt a poor woman at Paris, for affirming that she believed that Joan was a good christian who was sent by God. At length for a sum of ten thousand francs, she was handed over to the Bishop of Beauvais, by whom she was brought before a theological tribunal on an accusation, involving, among other charges, sorcery, heresy, and imposture. This course being adopted by her enemies as best calculated not only to glut their revenge, but also to damage and disgrace her character, and that of the cause which she had championed. A messenger had been despatched to Domremy, to gain some particulars of her early life, but as these were highly favorable to her, they were, carefully suppressed. She was led to trial, heavily loaded with chains. The Bishop

and the Vicar General of the Inquisition, supported by nearly a hundred clerical and lay assessors, appeared against her. But though power, station, talent, subtlety, and learning, were arrayed against an uneducated and unfriended girl, who was not even permitted an advocate or defender, her self-possession, and the courage derived from conscious innocence—possibly too from higher aid, upheld her. The records of this odious mock-trial and of the fifteen examinations to which the maiden was subjected, are still preserved; they occupy more than two hundred folio pages in double columns. The simple good-sense of the maiden's answers contrast strongly with the subtle insidious questions that were put to her. Thus when asked "Do you know yourself to be in God's grace?" "To answer such a question is a great matter," was her meek reply. "Yes" said a doctor who was present, "it is so great a matter that the prisoner is not even bound by law to answer it." The Bishop furious at this merciful intervention, sternly repeated the question; and an answer, not we think to be exceeded in its piety, humility, and sound comprehension, was given. "If I am not in the grace of God, I pray God to admit me to it; if I am, I pray God that I may be kept in it." Speaking of the angel Michael, she said to her judges, I saw him as plainly as I see you now. When, anticipating the sneer of modern sceptics, and in ridicule of her visions, they asked her about the clothing of the Spirits, she reproved their insinuations by asking in return, if it were possible to conceive that a God who was served by ministering angels could not also clothe them. When asked if the spirits who appeared to her hated the English, she replied "They love whatever God loves and hate whatever he hates." And when the crafty Bishop, still trying to entrap her, continued, "Does God then hate the English?" she replied, "Whether God loves or hates, the English I do not know, but I know that all who do not die in battle shall be driven away from this realm by the king of France." Being asked why she carried a banner; she said, "I carried it instead of a lance to avoid slaying any one. I have never killed a foe." In reply to further questioning about it, she said, "The voices told me to take it without fear and that God would help me." And when asked if her hope of victory was founded on the banner, or herself; she answered, "It was founded on God, and on naught besides:" and to an enquiry why she had stood bearing the banner near the altar at the coronation; she explained that as she had shared the danger, she thought she deserved to partake the honor also. With regard to her assuming male attire, she replied, that she had worn it in obedience to the command of God.

She protested against the injustice of being tried by her personal enemies, appealing for trial to the Council of Basil, or the Pope. She appealed in vain; and the several interrogatories addressed to her, with her replies, were submitted to the decision of the Sorbonne; which decreed, that her revelations proceeded from Spirits evil and diabolical; that her visions were improbable, lying, and presumptuous; and that in wearing male attire, she had transgressed the divine law and canonical ordinances. She was recommended to submit herself unconditionally to the church; as persistence, the Bishop assured her, would expose her body to destruction, and her soul to eternal damnation. A sermon full of invectives was then preached against her; and at its close, Joan was required to sign a form of recantation, ad-

mitting that her pretended interviews with angels and saints were delusive; then pointing to the public executioner, the Bishop told her that death was the only alternative. At first she was unshaken, and replied, with a lofty spirit, to these menaces; but when, with professions of sympathy for her, her enemies had recourse to entreaties, and when the maid (who we must bear in mind was a pious catholic) saw opposed to her the whole ecclesiastical body, whose decisions she had been trained to reverence as infallible; we need not wonder that moved by entreaties, and overborne by the weight of authority, more even than the fear of death, she at length, in a moment of weakness, signed the form of abjuration thus imposed upon her. But the malice and duplicity of her enemies was yet further shown. Instead of the paper which she had thus been induced to subscribe, another was substituted and read to the people in which she was made to own the falsehood of all her protestations. Sentence was then passed against her, condemning her to pass the rest of her life in prison; in which "she might weep for her sin, while eating the bread of grief, and drinking the water of affliction."

Her persecutors did not intend however to let her escape with life; the Earl of Warwick declared that his master "had bought her so dearly, that she must be burnt." And the Earl and Bishop together were not long planning a pretext for her destruction. She was forced by their artifices to resume her former warlike apparel, after remonstrating against it for hours without avail. This, according to ecclesiastical law, was the relapse into heresy, punishable with death. Joan's enemies would not listen to her explanations. It is said, she spoke now with even more dignity and determination than on her trial; reproaching herself for having signed the abjuration, and declaring, that except in conforming to the dress of her sex, she would in no wise yield to her judges. She was condemned to be burnt, the same day, in the market place of Rouen.

On her way to the place of execution, her prayers were so devout, and she recommended her soul to the Almighty, in such touching accents, that many of the spectators were moved to tears. Arrived at the place of execution (where a statue is now erected to her memory) she found the wood ready piled, and the Cardinal of Winchester, the Bishop of Beauvais, and other church dignitaries awaiting their victim. The Bishop, with cruel insolence, demanded "if she was not now well convinced that she had been deceived by wicked spirits," to which she calmly answered, "I know not whether they were good or evil spirits, but I know that I saw them." She listened to the mockery of a sermon that was preached, and then knelt down in fervent prayer, commending herself to God and to the saints; naming especially, her protectresses St. Catharine and St. Margaret, and then, asking pardon for all her offences, she declared that she forgave all those who had injured her; and amid the tears and sobs of many who had come to revile her, entreated the prayers of the spectators. She requested that the crucifix might be held up before her, so that her last look might rest on the sign of her Redeemer. The name "*Jesus*" was the last word audible from her lips. Thus at the age of nineteen, on wreaths of soaring flame, the spirit of the martyr-maid was upborne to Heaven.

But the maid had kindled another fire, a fire which burned in the hearts

of the French nation, and which the power and malice of her enemies could not extinguish. Within three years from the death of Joan, of all the English conquests in France, Calais and its petty dependencies alone remained to them. In less than a quarter of a century, an Ecclesiastical court, headed by the Archbishop of Rheims, revised her case and pronounced her entirely innocent of the allegations brought against her.* One cannot however but lament that the genius of a Shakspeare and a Voltaire should have perpetuated the calumnies of her persecutors. Let me however in this connection, remark, that Schiller with genuine poetic insight into character, anticipated that tardy but sure justice which the final verdict of history has at length fully established.

And now, with the facts of Joan's life before us, how are we to understand them? How, except on the principles of Spiritualism, can we end their full significance, and explain their mystery? Ambition, Arrogance, Pride, Revenge, Love of power and notoriety, Meanness, Cupidity—qualities which mark the impostor;—in the life of Joan, we search for them in vain. When Charles would have heaped favours upon her, she declined all honors and presents for herself, beseeching only, that henceforth her native village might be free from any kind of impost; a boon by which she was fondly remembered for nearly four centuries; until indeed, like many another touching memorial, it was swept away (1789) by the storm of Revolution.—Against the name of Domremy, in the list of the registrar of taxes was always written "*Neant a cause de la Pucelle.*" (Nothing because of the maid.) We presume no respectable historian would now brand the maid as an impostor. What then?—That she was the victim of hallucination—that her visions were unreal fancies, caused by cerebral excitement; and that her revelations were purely "subjective," the result of mental derangement, is now the favorite explanation of those who resolve all that is wonderful, mysterious, transcending their own experience, into a question of "*nerves.*" We read in an old history of one to whom a voice spake from Heaven; among the by-standers who heard it, some recognised it as the voice of an angel, but some "said it thundered." And thus it is from age to age. In the present case, the facts are unaccommodating; and they won't fit the explanation—not even to oblige a philosopher. The language and conduct of Joan is too clear, circumstantial and consistent for any such theory. Make any combination of the figures you please, and add them up, they will never reach that total. Her madness (if it please you so to call it) not only had method in it, but was better than any amount of sanity that could then be got together. There are some nations now who would be none the worse for a little of it. Fancy and hallucination will sometimes account for a great deal, but to suppose that they adequately explain the Revolutions of Empires, is indeed an odd "fancy," one of the strangest "hallucinations," that ever deluded philosophers and an enlightened public. †

* Even the Bishop of Beauvais, who presided over the infamous tribunal which condemned her, was seized with remorse, and founded the Lady Chapel in the Church of St. Pierre, at Lisieux, in expiation of "his false judgment of an innocent woman," as he expressly states in the deed of endowment.

† I know it has been alleged, that the reverses of the English were occasioned by their

Joan persistently averred that she was under direct spiritual guidance in the mission she undertook and accomplished. Admit the truth of her averment, and the riddle is solved; on any other theory, it is inexplicable. Nor can it be said in this case, that spiritual intervention was exercised for an unworthy end. "What indeed," says Sir James Mackintosh, "could have been a purer object for the exercise of Divine power, than the delivery of France by the spotless hand of a pure and devout maiden?" What indeed? But for this merciful intervention, not only would France in all probability have been subjected to an alien rule, and have suffered all the evils incident to a conquered kingdom, but England itself, by this time, might have been little more than an appanage of the French crown. The *Cui bono* of Spiritualism, receives, as we think, some illustration from the history of France and England *Anno Domini* 1429.

SUPPLEMENTARY LETTER.

[Having received the following letter, together with the permission of the writer for the use of its contents,—in justice to the memory of such a remarkable medium,—we need offer no apology for inserting it entire, and we are quite sure that our readers will join us in our request, that the writer will continue to favor us with occasional articles from his pen, and with such contributors as DR. ASHBURNER, W. HOWITT ESQ., W. M. WILKINSON ESQ., "TRUTH SEEKER," DR. DIXON, and many other distinguished writers, we may safely promise that the advocacy of our righteous cause will be conducted in the spirit of charity, free from exaggeration, and with ability equal to any Journal of the day.]

DEAR SIR,—I am glad to see that your able correspondent, who is giving historic instances of inspired persons, has arrived at that of Joan of Arc. He says Sharon Turner has endeavoured to take out of this most extraordinary case all that is supernatural. He might have said the same of almost every historian. Is there one, indeed who has fairly met the facts of the case with the bold heart of an historian who ought to decide solely on evidence? I must, however, in justice to myself, say that there *is* one. In Cassell's "Illustrated History of England," the text of which is written by me avowedly, and which has an immense circulation, especially amongst the working classes, on account of its cheapness, I have, as you may see, by referring to that period of the history, taken boldly the only feasible and hon-

"superstitious terror" of the maid. But the reverse of this is more nearly the truth. Her claims were at first received by the English with derision, and they fought against her with most determined courage. Their subsequent terror of her, resulted from her continued and wonderful success. Monstrelet, the only contemporary author who gives any account of Joan, and who was in the Burgundian interest, speaks of the English being "overcome by dint of prowess; dispirited by numerous losses, alarmed by the great renown of the maid and the wonders they heard of her courage," but he never imputes their misfortunes to superstitious fear.

So the enthusiasm of the French in her favour, was consequent upon the proofs attesting her mission—especially the successive realisation of the predictions she so confidently made, on the authority of revelations vouchsafed to her. The "superstition of the times" then, is inadequate to explain the facts.

est ground, and treated it according to the established laws of evidence. If a person comes forward and offers before a whole nation to perform some stupendous act, and does it, that person is surely entitled to belief. The greater the achievement compared with the visible means, the greater ought to be the credence reposed in the performer. Now, in examining the case of Joan, we find her professing to be directed by heavenly messengers, visibly and repeatedly appearing to her for that purpose, to save her country from the invaders, when all other means had failed : when all the power of the crown and government, all the wisdom of the diplomatists, the skill of the generals, and the bravery of the soldiers, had been exerted in vain : a simple country girl, she then announces her mission to the king, and she accomplishes that mission, wondrous as it was. She does everything that she undertakes to do, and neither does nor attempts to do any more. There is no trace of wildness, insanity, or fanaticism about her ; she accomplishes her task by the simplest means, by marching at the head of the army, and inspiring it with courage which flows from the same divine source as her own faith. She drives the English from Orleans, and crowns the king at Rheims. That was her professed mission : it was done, and she desires to return to her shepherd-ing, at Domremy. But the human wisdom of the court which had not been able to save itself, without the divine wisdom operating through Joan, and which had saved it, now thinks to make further political capital out of so valuable an instrument. Joan protests that her mission is ended : that she is now no more than any other person. They refuse to listen : order her to do this and that, and she replies that it is impossible, for she has discharged that for which she was sent, and 'no longer hears her voices.' They force her upon what she earnestly declared to be unauthorised, unempowered courses, and she fails, is taken, and burnt.

Now it is, in my opinion, impossible to find any fact in all history more clearly and naturally flowing from its own avowed source. There is not one in the sacred history—any one in which the proofs of verity and of divine ordinance, are more clear, palpable, and incontrovertible. There is no scripture mission, which is more plainly the work of God, more demonstrative of its genuineness, by its perfect accomplishment in all its parts. What she failed to do is equally convincing with what she did, because it was equally asserted by her beforehand as the certain result. There was no means found of forcing what was *not* foretold.

The orthodox race of historians and philosophers who would believe the announcement of an eclipse, or a comet, as the result of scientific calculation, but who would not believe the announcement of the salvation of a nation even after the fact, on the plain grounds offered by the effector, think it sufficient to account for Joan's success, by the argument that her supernatural claims were enough to move the enthusiasm of a superstitious soldiery, and strike terror into the equally superstitious English. But whilst this is simply begging the question, and refusing to grant to Joan's prophetic assertions their legitimate consequences, these will not account for Joan's failure when urged beyond the limits of her own engagement. She still marched before the army in its career, the same heaven-sent, and hitherto victorious heroine ; but the victory-inspiring power was gone. How ? Why ? Joan knew why, and said why, and the simple question is, shall we believe his-

torians who dared not assert that she was heaven-sent if they secretly believed it, in preference to a noble, simple-hearted woman, who in every act and stage of her life displayed the most unswerving character for truth, for piety and clearheadedness, who did all the wonders she promised, and pretended not to do more. It must be conceded that no case can be more complete in all its parts, and what is not the least remarkable in it is, that though Joan knew and declared just where she was to stop, she still foretold that what she began would end in the entire expulsion of the English from her country. Though the English captured and burnt her, for the story of her escape is not worth notice, this did not prevent the fulfillment of her prophecy. From the hour that Joan advanced her banner against the invaders, they sunk and continued to sink.

According to human reasoning, when they had destroyed the witch, the spirits of their soldiers ought to have revived, but they never did, for the words of Joan were true words, and the fiat of the Lord had gone forth against them. In the Champs Elysees, in Paris, there is a statue to Joan of Arc with this inscription : —“Statue destinée au Village de Domremy (Vosges.) Quand je voyais mes saintes j'aurais voulu les suivre en Paradis.”—Parolle de Jeanne D'Arc.

Où ! je l'entends, cette voix qui me crie,—
O ! Jeanne tiens le glaive, et combats pour ta foi ;
Va ! sauve ta patrie :
Va ! va ! fille de champs ! le ciel marche avec toi !”

ROBERT VICTOR, *President de l'union des Poets.* 1855. E. Paul.

Does this Union of Poets really believe the words of its President ? The Poets, indeed, have delighted to deify Joan, irresistibly drawn away by admiration of her beautifully simple and sublime character and the astonishing splendour of her success. Without referring to the Pucelle d'Orleans of Voltaire, who could not comprehend the sacred reality of such a heroine, Southey has written a great epic, and Schiller a great tragedy to her glory. Would either of these poets have come forward, and solemnly avowed his belief in her divine inspiration ?

But the poets are queer fellows. It would be a very easy matter to extract a whole volume from their works of assertions of spiritual communion and spiritual aid. What do they mean by it ? Do they mean anything or nothing ? Does Longfellow really believe in the “Spirits that enter at the unopened door” ? and that stand by your chair ?—Does he believe in his poem on “Haunted Houses” ? My opinion is that poets are really inspired and don't know it, and go on talking truths whilst they imagine them only figures of speech. I enclose you a couple of stanzas from Spenser which have, however, all the marks of an honest faith about them, and are very beautiful.

MINISTERING ANGELS.

And is there care in Heaven ? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move ?
There is :—else much more wretched were the case
Of men than beasts. But O ! the exceeding grace
Of highest God that loves his creatures so,
And all his works with mercy doth embrace,
That blessed Angels he sends to and fro

To serve to wicked man, to serve his wicked foe !
 How oft do they their silver bowers leave,
 To come and succour us that succour want !
 How oft do they with golden pinions cleave
 The fitting skies, like flying pursuivant,
 Against foul friends to aid us militant !
 They for us fight, they watch and duly ward
 And their bright squadrons round about us plant ;
 And all for love, and nothing for reward :
 O ! why should heavenly God to us have such regard ?

Before closing this letter, allow me to congratulate you on the commencement of Dr Ashburner's vigorous and intrepid addresses to the working classes.

Nothing can be more beneficial than such articles from a man qualified to speak scientifically to them. In my time I have had a great deal to do with these, in many respects, admirable classes, and have been astonished at the extent to which infidelism has infected them. The enemies of Christianity have found them, from the wrongs and contempts which they have suffered, extremely susceptible to the sophistry, which contrives to confound together political tyranny, class selfishness, priestcraft and religion. It has long been my strenuous endeavour to convince them, that if they are to find the principles of political justice anywhere, they must look for them in the Bible, in the assurances that "God has made of one blood, all the nations of the earth," and that "He is no respecter of persons." There, and there only, lie the eternal foundations of all political rights. But the grand conjuring rod of the Archimagi of infidelity, by which they win them over is the pretence that it is *philosophical* to get rid of the old humbug and superstition of the Bible. The pride and worship of intellect is the subtlest snare of the age, as if intellect were a self-evoked thing, and not a gift of the Giver of all things. True philosophy will raise the vision of the masses, above the paltry idolatry of intellect, to the Creator of intellect ; and the most effectual antidote to a pseudo-philosophical infidelity, must be the demonstrations and positive deductions of practical philosophy itself. I trust we shall have to thank Dr. Ashburner and yourself, for invaluable contributions to this work of setting right the much abused mind of the shrewd and fast-enlightning artizans of England.

Yours faithfully,

MR. B. MORRELL.

WILLIAM HOWITT.

THE USE AND ABUSE OF SPIRITUALISM.

THE *B. S. Telegraph* has recorded a great variety of testimonies to the manifestation of supernatural and miraculous phenomena, from time to time, since the age of the Apostles or the fall of Jerusalem "to rise no more." It would be not less instructive to know the consequences or permanent effects of those phenomena on the minds of those who witnessed them. Were those effects salutary or not ? Were those, who beheld the marvels, permanently turned to, or confirmed in, the love of goodness and truth, or were they not ? I hope this matter will be fairly inquired into. Hitherto so much attention has been given to the mere establishment of the truth of the facts for the satisfaction of "stupid starers," that the permanent consequences of the facts on those who witnessed them have been un-

observed. But now, that no rational man can any longer deny the truth of the narratives, it is time for those, who look approvingly on such things, to be prepared to answer the question—does history say anything, and what, as to the permanent effects of those things on the minds of the spectators of them? I should like to know more of Edward Richer's opinion of the course which Madame Saint Amour thought right to pursue. M. Richer wrote an analysis of Swedenborg's exposition of the Apocalypse. He wrote it with great clearness and precision, with admirable brevity, and with a faithfulness which makes it a valuable first book for an inquirer into Swedenborg's theology. Was it after he became well acquainted with Swedenborg's writings, that M. Richer approved (or did he ever approve at all) of Madame Saint Amour's desire to possess the gift of healing in a miraculous way? This lady became convinced of the truth of Swedenborgianism and embraced it zealously and openly. Being persuaded that the gift of healing promised by our Saviour to his Church was still the inalienable heritage of Christian faith; she prayed earnestly and perseveringly for this gift, and the gift was conferred on her. The consequences were manifestly most disastrous. She probably cured hundreds of their earthly diseases by her miraculous gift. The majority of these persons either turned round and began to curse and to swear, and thrice to deny the facts which they had before seen and admitted, or slunk away from defending her against her unmanly assailants. "This is the eternal story of the martyrdom of truth, yet the children of this world see it not." I fear that some of those who have cast off the burden of the flesh are not less blind. For what is that eternal story but the insufficiency of supernatural manifestations to turn men to goodness and truth? Aye, to exhibit the tendency of such things to stop men in the investigation of already revealed truth, to lead them to be guided rather by the perceptions of the natural senses, than by their reasons enlightened by the Word, to discontinue the cultivation of their minds, to astonish, stupify, contract, and prostrate them before a cunning priesthood, till they know not their right hands from their left. Some of the communications from the spiritual world have gone far to confirm the following strong language of Dr. Wilkinson in his "Life of Swedenborg." Commenting on the "Diary," or Swedenborg's report of the state of the Spiritual world, "it justifies," says Dr. W., "to nearly the whole extent, the low sentimental credence on ghostly subjects, as well as the traditions and the fears of simple mankind. The earthly soul cleaves to the ground and gravitates earthwards, dragging the chain of the impure affections contracted in the world; spirits haunt their old remembered places, attached by undying ideas; * * * infidelity denies God most in spirit and the spiritual world; nay, staked on death it ignores eternity in the eternal state with gnashing teeth and hideous clenches: and the proof of spirit and immortal life is farther off than ever * * * The memory of the skies is lost; baseness accepts its lot, and falsehood becomes self-evident: wasting ensues to comprehend limb and faculty, and the evil spirit descends to his mineral estate, a living atom of the second death. Impossibility is the stone of his heart, and crookedness the partner of his understanding." The fact is, as the same author observes, "the intercourse of soul with body, and of spirit with nature, is the easiest of things as well as doctrines,"

But it has been with this as with some of the great laws of nature. "That a body, once in motion, would continue for ever to move in the same direction with undiminished velocity unless acted upon by some new force, was a proposition which mankind found for a long time the greatest difficulty in crediting. It stood opposed to apparent experience of the most familiar kind, which taught that it was the nature of motion to abate gradually, and at last terminate of itself." We now see it to be the easiest of things as well doctrines, confirmed to us every hour of our lives by everything which we see.

But to return to Madame Saint Amour. Having embraced Swedenborgianism she became convinced that the gift of healing miraculously was still the inheritance of the Church. Where in the Scriptures or in the writings of Swedenborg did she find this? Such belief is, I know, in agreement with the theology which has prevailed since the Apostle's days. It is nevertheless unscriptural and its origin and perpetuation not difficult to account for. Nothing has been more distinctly laid down than that all such supernatural gifts were to cease with the Apostles and "the end of the age," or Jewish world; with its types, baptisms, sacraments, priesthoods, at which end Christ came in power and great glory, and put down all apostolic "rule, authority, and power," and all visible evidence, miraculous or not, of a Divine sanction of a visible Church; leaving for the abiding spiritual and invisible church, the abiding spiritual and invisible gifts of "faith, hope, and charity." Then in that day were all things written fulfilled, the darkness which had covered the intentions of the Creator passed away and the true light shined, whether men see it or not. It has been well said by the highly gifted author above quoted, "Christianity was the institution of miracle as in the order of nature." This being so, there is no need to seek for much institution of miracle as out of the order of nature. The Second Adam, the Lord from heaven, the quickening spirit, will quicken spirit, soul, and nature, when men understand the great privileges of the perfect day which was set up near eighteen centuries ago. It is come, and coming, by biblical criticism, by literature, by science and by unsought discovery. Let no Simon the sorcerer impede the work. As to Swedenborg, his testimony and argument against miracles are decided and have not yet been proved erroneous. These modern spiritual manifestations, more fortunate than Madame Saint Amour's, are said to render more apprehensible and credible the marvels of the Scriptures and Swedenborg. Honestly employed for this end, it is to be hoped they may have this use. Thus perhaps, they would actually be that "speaking illustration" which Swedenborg half ventured to promise might be afforded to facilitate the understanding of the things of the Kingdom of Heaven.

W. P. G.

PROOFS FOR SCEPTICS. No. II.

Aug. 15th. At a *seance* at Mrs. M.'s, I made a certain number of marks, privately, by way of a test, on a piece of paper, laid it face down, and requested the number to be given by the table. A wrong number of tilts was made. I said so, and was about to take the paper up, when the correct number was rapped loudly on the floor. I asked "Is there more than one spirit here?" *Ans.* "Yes."

I religiously enjoined all bad spirits to depart. I then asked if I could receive a communication from a departed friend whom I was then thinking of. The sign of affirmative was given. The presence of my friend being intimated, I asked, as a test of identity, what the name of an article was, belonging to her at my home? The answer was correct. I then asked of what it was constructed? The answer was commenced with the letter g. I at once said that that was wrong, for I thought it was brass and *kept pointing* to the letter b; but the letter g was persisted in by the invisible speller. I felt so positive as to its being brass that I considered the test as conclusive against the knowledge of the spirit, and gave it up. I was struck, however, with the pertinacity of its holding to the letter expressed as well as with the peculiarity of the raps, both characteristic of my friend. When I got home—to confirm my opinion as to the article in question being of brass,—I went and examined it; it was gilt metal.

In putting test questions, my rule used to be, to put them mentally, but I find it better to state them privately on paper. They seem then to be more clearly apprehended by spirits than when mentally expressed. Spirits sometimes have told me that I have not thought my question distinctly. This is curious, and worth remembering when stating such questions.

Sept. 7th. This evening I was accompanied to the residence of my medium, by two very old acquaintances, who had for a long time found their stock of amusement in quizzing me for my "credulity"—Messrs. F—— and S——, both members of a club to which I belong. On taking our seats the raps came. I pursued my usual course, namely, made some marks privately on paper. I laid it, face downwards, on the table, and obtained a corresponding number of "raps." My friends did the same for themselves. The correct numbers were produced on the floor; they were astonished. They modified this test in various ways with respect to ages, names, &c., invariably receiving correct responses. I asked one of them to call to mind a departed friend. I inquired if the spirit of whom my friend was thinking could be with us? *Ans.* "Yes, in three minutes." The spirit's presence being intimated, I asked, "Will it rap at its initials on going over the alphabet?"—*Ans.* "Yes." On going over the letters irregularly, raps were given at two of them which Mr. S. said were the initials of the friend he was thinking of. Mr. S. was agitated, said he was satisfied that there was no collusion; but as a finishing test, he held the pencil out of sight, as if making several marks, though really but one. Several raps came; on looking at the paper, I said that that was a failure, but Mr. F. said that it was the number he had thought, although, for a test, he had actually drawn one. Mr. F. now left us with something new to think about. Mr. S—— and myself then sat to the table,—we on one side, the mediums on the other,—a round one, about thirty inches in diameter. The table trembled, and rose bodily from the floor; there it remained floating horizontally in the air. Mr. S. asked several questions, and the answers were given by the table rapidly falling and rising with decision and force. As Mr. S. remarked to me, the table formed a perfect level—a ball might not have rolled off. Mr. S. now perfectly satisfied, followed his friend to the club; where I found a warm debate had already commenced at the report

of my friend Mr. F. I received congratulations, &c. from old antagonists, they becoming allies. I now can sit at my ease watching the conflict by new combatants.

The next evening I accompanied a lady and niece to Mrs. M's. They obtained test answers to questions similar to those of my friends the evening previous. Again the table floated as before, answering questions by vertical movements correctly, even when stated mentally; some were singularly rapid and strong. Going home, my lady friends said that they had, each, tried to keep the table down—neither of them weak—but they felt their pressure as nothing against the power in operation.

While at the table I had again heard the gentle ticking indicative of the presence of my own friend. I asked various questions, as to her assisting me in bringing before my friends this evidence of spiritual existence; whether it added to her happiness, &c.; to all which I received affirmative responses in delicate musical "raps," in wonderful contrast with the powerful vertical movements just witnessed.

I regard such phenomena as of interest to those who need evidence of spiritual existence and action, but more particularly as suggestive to inquirers.

31, Newman-st., W.

H. WHITAKER.

P. S. I have, since writing the above, witnessed still more remarkable manifestations, which I will report next time.

NEARNESS OF THE SPIRIT-WORLD.

The Bishop of London is reported in the *London Times* as having used the following language in a recent Sunday service at Westminster Abbey:

"There was many important lessons (said the Bishop of London) to be gathered from Jacob's Dream. There were dreams by day as well as by night; and what, he might ask, were our day-dreams but wandering thoughts, which very often shadowed forth the business of our lives! The especial lesson taught by Jacob's Dream was that God constantly controlled our thoughts, *and that we were constantly in connection with the world of spirits*, whilst we thought we were far away amid earthly things. He entreated those whose thoughts turned heavenward not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness."

SPIRITUALISM VIEWED BY AN OUTSIDER.

The Rev. C. S. Lyman, of New Haven, in an article on "*The Literature of Spiritualism*," says, "In order to show what Spiritualism is, we are not at all called upon to explain these facts, nor, indeed, to admit that they are facts. Though we see not, we confess, how this latter point can be denied—viz: that such facts have taken place—without compelling us, in rejecting the testimony on which they rest, to reject all human testimony and discard entirely the evidences of the senses.

For the phenomena in question, especially the physical, are such, it cannot be denied, as all sane men are competent to observe. They rest ultimately on the testimony of the senses—the same basis on which rest all other facts which go to make up our knowledge of objective realities. And the witnesses, there is every reason to believe, notwithstanding the assumption often made to the contrary, are as competent and as trust worthy, as the witnesses of every other set of facts or transactions, which men are accustomed to accept in the ordinary affairs of life, and make the basis of their opinions and conduct, even in matters of the highest moment.

PROOFS WITNESSED BY DR HALLOCK.

"I have myself seen the answer to a question, raised in open daylight, in less than one minute, out of the flesh and blood of a woman's arm! The answer was in fair, round letters, accompanied by a well-drawn diagram to illustrate its doctrine. I have in my possession an answer to a question, written with a pencil taken out of my own hand by a *seventh* hand, when there were but three persons visible to the senses in the room, and I knew the exact position of *their six* hands. In compliance with a request, I have seen a common-sized table moved with great rapidity and force, in all directions about a room, when the only persons visible, instead of causing its motion by touching it, did all they could do to keep out of its way. I have made one of three persons, the other two heavier than myself, who stood upon the table at the same time, and were lifted clear of the floor; the other six or eight persons present merely sitting by and looking on. I have had mental questions answered by being patted on the head by a pair of hard, muscular hands, when the only other pair near me belonged to a young lady, and they, during the whole time, were firmly held in my own. I have been gently and caressingly pressed upon the back of my own hand, by a pair of *little hands*, as of a child, when there was no child belonging to this world, in the room, or in the house. I have seen a man lifted, several times in succession, clear of the floor, with no other visible human being within *fifteen feet of him* whilst it was being done; the twelve or fourteen persons who saw it with me, having no farther conscious agency in the matter than simply observing it. I have heard music, which was delightful to listen to (I am no judge of its scientific value), from a piano with its key-board turned to the wall, and its own legs at intervals beating time to the music. I have heard "Home, Sweet Home" from an accordeon, with sweeter effect than from any other source, while the instrument was being held upside down under a table, and by *one hand only*, every other hand being upon the table."—*From the Spiritual Age.*

REVIEW.

SPIRITUALISM: *An old Epidemic under a new Phasis. By the Rev. Giles Pugh. Her Britannic Majesty's Chaplain at Naples. Malta, 1857.*

The title of this work is a misnomer. It should have been, *A Review of some of the speculations in Religion and Philosophy of Professor Hare with incidental remarks on Spiritualism.* From the opinions here controverted, many Spiritualists, probably the great majority, would entirely dissent. Men holding the spiritual faith are to be found of every religious persuasion. And, judging from a multitude of spiritual communications, uniformity of religious opinion is as foreign to the spirit-world as to this. Spiritualists do not accept the *ipse dixit* of any Professor, or of any disembodied Spirit; their statements and opinions have to be judged by their conformity with fact, reason, and conscience. Mr. Pugh has therefore placed the question altogether upon a false issue. It is not a question of opinion but of fact. Our author admits the reality of the phenomenon, and that the scientific theories put forward to explain them are inadequate; but excuses himself from giving any lengthened or decided opinion on the scientific and philosophical part of the subject, as he has neither the leisure nor the qualifications for duly investigating it. His "professed aim, is to investigate its moral and religious tendencies." Very good! But we think the question of *fact* must be first settled, or there can be no common ground of agreement; and the "moral and religious tendencies" will then have to be considered on a much broader basis than he has here indicated. There is so little in this pamphlet pertinent to the question, and that little is so defective in statement and reasoning, and displays so slight an acquaintance with the subject of which it professes to treat, that we are only induced to notice it; first, because it has been sent us for that purpose, and

secondly, because the author tells us, that he was led to its publication through having been consulted by some of his congregation as to Spirit-rappings, &c., during the winter of 1855—56: and it is therefore an additional evidence that spirit-manifestations are attracting attention elsewhere than in England and America.

With regard to the late Professor Hare, we may remark, that whether the opinions on religion avowed by him in his published work, are right or wrong, they are not chargeable to Spiritualism. Prior to his investigation of this subject, he was a materialist. Spiritualism was the means of demonstrating to his mind those primary truths of religion—the Being of God, and the immortality of the soul. True, he did not at once renounce his former hostility to the Bible and Christianity. When he published his work on Spirit-Manifestations, he had not allowed his new convictions sufficient time to bear their full and ripened fruit; but Judge Edmonds, in a published letter, dated New York, July 5th, 1858, writes:—

"My first acquaintance with him (Prof. Hare) arose out of his having sought an interview with me shortly after he had begun his investigations of Spiritualism.

"He then told me how resolute an opponent to the prevailing religion of the day he had been all his life, denying all revelation, rejecting the Bible, and even going so far as to collate and publish offensive extracts from it, and questioning man's immortality and the existence of a God. Therefore it was that I watched his progress with solicitude to see if his unbelief would not yield to the truths of Spiritualism, as that of many, very many others of a similar state of mind had yielded.

"Scarcely two years elapsed before the Professor showed me that my anticipations were correct, and his unbelief was yielding to the force of evidence. He first acknowledged a belief in his immortality, and said that it had been demonstrated to him by spiritual intercourse, in this wise: That the spirits who had spoken to him through different mediums, had so proved to him their identity with persons whom he had known on earth—and particularly his sister—that there was no room to doubt it. He was slow and cautious in receiving that conviction, but when it was thus, by frequent intercourse with the Spirits of the departed, firmly fixed in his mind, his next step was, as he told me, to reason that if man did live for ever, there must be an over-ruling Providence!

"But there he stuck fast for a while, denying still revelation, and the value of the Bible. Hence in my letter to "A distinguished legal gentlemen," written in December 1856, I used this language:—Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. So far his Spirit-teachers have already gone with him. But he still denies Revelation.

"The Professor saw this letter as published, and spoke to me about these remarks. This was the last time I ever saw him, and he then told me that he was at length a full believer in Revelation, and in the Revelations through Jesus—that in fine, he was now a Christian, full in the faith;—that but a few days before he had made a public proclamation of this belief, at a meeting which he had addressed at Salem, Mass.; and he read to me a long article on that subject, which he had prepared for publication."

In the same letter Judge Edmonds says, "In the Introduction to my second volume of *Spiritualism*, I published some twenty letters from different persons, showing that the writers of those letters were but a few of the long list we have of such conversions."

If the tree of Spiritualism is to be judged by its fruit, our judgment concerning it must be widely different from that of Her Britannic Majesty's Chaplain at Naples. We hope he may be led to a re-consideration of the whole question.

T. S.

Mr. Jones, of Peckham, will lecture on the evening of the 5th of Nov., at the Jews Literary Institution, Leadenhall Street, London, on Spirit-power Manifestations.

OUR ANSWER.

We are frequently asked, by subscribers, how they can best serve the cause and render permanent aid to the *Telegraph* as well. We have declined to state our convictions fully, lest they should be interpreted into selfishness; but in consequence of a generous offer and noble example on the other side of the Atlantic, we are induced to lay before our readers the following suggestions, including

TERMS OF SUBSCRIPTION

to the *Telegraph*, viz.,—

A subscription of 2s. 0d. annually, will secure the prompt delivery of a *Telegraph* or *Supplement* at their own residence, or at the residence of any friend, minister, or public reading room in England, Ireland, Scotland or any foreign part where only one stamp is required for pre-payment: 3s. 0d. will secure 1 *Telegraph* and 1 *Supplement* as before stated: 4s. 6d. will secure 2 copies of each; 6s. 0d. will secure 3 copies of each; 12s. 0d., will secure 6 copies of each, and the zealous friend above referred to will engage to "send a Spiritual Paper or Tract once a month for a year for 1s. 6d.," to any public Institution; (the postage would cost him 24 cents, or 1s. 0d) so that an annual subscription of £1 1s would entitle the subscriber to forward an order as per sample:—

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The above might be varied at the option of the subscriber, whilst an order for any or all of them will meet with prompt attention at the *British Spiritual Telegraph Office, Keighley*.

The gentleman who undertakes to supply the American papers, will also supply private individuals at the usual rates. The annual subscription for the *New York Telegraph*, the *Spiritual Age*, the *Banner of Light*, is 12s 0d each; the *Practical Christian*, published fortnightly, and conducted by Rev. A. Ballou, (author of "Glimpses of the Supernatural") 6s. 0d. The terms for the *Herald of Light* and other papers we will try to ascertain. Any Spiritual work published in Boston we will endeavor to supply.

We purposed noticing separately "*The Two Worlds*," published weekly, "*The Spiritual Messenger*," a monthly Magazine, conducted by Mr W. Carpenter, Mesmerist, one penny each,—by W. Horsell, 13, Paternoster Row. The first No of the *Two Worlds* contains an article on Spiritualism together with other kindred and useful matter. It promises to be a good family paper. The *Spiritual Messenger* is largely devoted to Spiritualism, but also embraces Mesmerism and other branches of Psychological science. We have also received the first No of "*The Biological Review*," a monthly Repertory of the sciences of life," price one shilling; conducted by Dr Mackenzie, the writer of several articles on the "*Magic Mirror*" &c. which have appeared in our columns. With such aids as these, we shall be better able to allay the popular prejudices, to more fully develop the great truths, hitherto, so little understood.

Our next No. will contain "*The Archbishop of Paris and Verger his assassin: their entrance into the Spiritual world,—through a Seer.*"

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BEING A

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PASSING EVENTS.

SINCE our last issue, the "dry bones" of Spiritualism have been shaken. Mr. Thomas Cooper, the reported convert to Christianity, has been lecturing in Keighley, and though his syllabus did not indicate any approach to Modern Spiritualism, yet he was sorely pressed to give it an exposure. His lectures were generally well received, but when asked to define what he meant by Christianity, after discoursing about two hours on its historical evidences, he declined to do so, saying it would be ungentlemanly on his part, seeing that he was surrounded by so many ministers of different persuasions. The chairman came to his assistance, and declared the question to be *out of order*. The request to expose Spiritualism, however, was quite *in order*, but he begged to be allowed until the following evening, and meanwhile he would attend a circle, and report faithfully. The longed-for time arrived for this exposure. He described the circle as consisting of a few ordinary people, saving the colour of their hair &c., who commenced, he said, by singing and prayer, after which, a person assumed (according to his version) the trance state, and gave an address, which was deficient in grammar, &c. and therefore a very good proof that the man was feigning that state. As, however, "like attracts like,"—Mr. C. and his friends drew around them another class of Spirits; one of which claimed to have been unjustly dealt with by one of Mr. C's friends. Mr. C. seems to have been bent on revenge, and he dared the medium to lay a finger upon him, whilst he secretly contemplated to have "blackened his eyes." Mediums must be aware of being entranced in Mr. C's presence. He professed to mimic all he had seen, and finding he could keep the meeting in roars of laughter, he also showed how much more cleverly he could have feigned. Thus we had double fun, and all "in order." He exhorted the ministers and young men to hunt us out, and never to let us rest until we abandoned the practice of professing to hold converse with Spirits. The result has been a general revival, and Mr. S.

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Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

Owen, who has lately visited Hull, Leeds, and Bradford, has had an opportunity of addressing three numerous meetings, besides attending several private circles, and developing new mediums, and new phases in old mediums. It is in contemplation to keep him as a missionary in Yorkshire for a short time.

SPIRITUALISM IN SUNDERLAND IN 1840.

THE plentiful crops of weedy writers in reviews and newspapers, who give the world the benefit of extracting a lesson from their ignorance, are wont to attribute the commencement of Spiritualism to the rappings in America, and they speak of it as quite a new hallucination of the mind, and as if it were only at this day that our senses could be so deluded by our imagination as to believe in it. We on the contrary are looking, and not without success, for the evidences of like occurrences in the past ages, and already we find their continuous flow, and that there has never been a time when they were not exhibited to view and authenticated by wise and learned men. The bible is the great book of Spiritualism and is not, as is generally supposed, a worn out book whose facts are not embedded in humanity. We prefer holding to its facts and shewing, not only their prominence, but their continuance. What in the then state of the world was considered as miraculous, it is ours to elaborate under a higher law, and to bring within the divine order of our being. Here, in the field of Spirit, is a task proposed for us, in which discoveries are to be made more vast than those of the material laws which Newton's mind was gifted to make known.

Now indeed that some attention is given to this subject, we hope that it is being placed on a better stand point, by having a larger body of instances grouped together and arranged for use. Enough there is to prove that all natural objects exist only by reason of a Spiritual creative force, which projects and sustains them in this realm of matter, which we call the world, and that to have a manifestation of this Spiritual force, it is only necessary that some conjoint conditions of mind and body should be so arranged as to be favourable to that end. The person in whom this occurs, is called a medium; but what those conditions and arrangements may be, is at present far beyond us. It is clear however, that there is, and has always been, in some, that mediumship which enables the spiritual to make itself known. There is a special value attached to instances of this mediumship occurring in past times, and down to our recent day, because not being expected or noted by their observers, as part of a system, they are not open to the stigma of being produced by enthusiasm, or by a biological state, or by any other of those modes in which they are now sought to be accounted for, and these theories, it is clear, would not apply to a solitary instance occurring before Spiritualism was heard of.

I propose therefore to give some account of a pamphlet which has recently come to my hands, and in which I have taken a special interest, not only because it contains an account embracing most of the wonderful kinds of manifestations of the present day, but because the writer of it was a friend of my early years, and intimately known by the

and many members of my family. I can therefore give my testimony to his truth, his intelligence, and ability. The title of the book (now out of print) is "A faithful record of the miraculous case of Mary Jobson, by W. Reid Clanny, M. D., F. R. S., &c. Physician in Ordinary to H. R. H. the Duke of Sussex, and Senior Physician of the Sunderland Infirmary." The facts stated in it are deposed to by 16 witnesses, of whom two are Physicians, three Surgeons, and the others in respectable grades, and their evidences are given at full length, and with a particularity which space will not permit me to imitate. I must therefore give a short description of the case, making only extracts of the more remarkable passages.

Mary Jobson, then aged 13 years, the daughter of John and Elizabeth Jobson, living in Sunderland, was taken ill in Nov. 1839, and not recovering under medical advice, another Surgeon, Mr. R. B. Embleton, was sent for in February, 1840; who says he found her complaining of great pain in the back of her head which increased on pressure, and dimness of sight. Not being able to relieve her, he called in Mr. T. Embleton, and they persevered without success in a course "of calomel, jalap, castor oil, leeches and blisters," the result of which, in these days of homœopathy we cannot wonder that the Doctors in their testimony have to record in the words "no improvement taking place, the parents began to be uneasy, and wished to have some further advice." Convulsions ensued at intervals for eleven weeks, during which she appeared insensible to all around; for several days she went almost without food, and during the last four of the eleven weeks, she lost her speech. The first time her mother left her after she was seized with the fits, she heard three loud knocks in the sick room, and instantly ran back and found the child alone and asleep. The mother, much alarmed, told her husband when he returned to dinner, of this, and again when he returned in the evening his wife told him she had heard repeated knocks during the afternoon. He was sitting in the bed-room whilst she lay in a quiet sleep with her hands folded, when he heard three loud knocks proceed from the bed-board, and next day also, and for several days afterwards, he again heard them, but for long he was very sceptical about their origin; they were again heard by Messrs. Embleton and their Assistant, Mr. Beattie—Mr. Embleton says, in his statement "we were astonished, for we could not account for them—we several times afterwards heard them, and although I examined carefully about the bed, I could discover nothing that was capable of explaining the mystery." Dr. Drury says, that on going up the stairs, he heard three distinct knocks, and after entering the room, knockings followed each other, three after three, at minute intervals—after a short period, there were three very loud knocks, and Mary Jobson became totally convulsed. "Soon afterwards, I heard a sound as of violent scratchings, which noises seemed at first to proceed from solids, and then changed to superficial, or aerial sounds—the door of the room opened and shut violently four or five times. There was no one with me during the visit, which was continued at least an hour, except her mother, who sat knitting. Two-

days afterwards I visited her; I remained an hour and a half, during which time noises, scratchings, shrieks and most indescribable sounds, were heard—subsequently I visited her, accompanied by a friend, and the noises were continued all the time we were there. My friend tried to make Mrs. Jobson accept of some silver, which she would not do, although I was there fourteen times in all; I never gave anything but once a sixpence to a little girl when the mother was from home, and at which she was displeased, and wished to return it again."

Mr. R. B. Embleton, continues in his statement, "One morning I found the child in bed, severely convulsed, and not seeming to take any notice of those about her. I watched the child attentively, she was excessively agitated, and the bed clothes were shaken by the movements. She suddenly opened her eyes, and fixed them upon me. I observed also that her mouth was wide open, and the tongue could be seen moving rapidly about. After looking at me, a voice commenced speaking," and he took down the words. "Several sentences were completely lost in consequence of the voice speaking so rapidly. After the voice had done speaking, several loud knocks were heard, as if proceeding from the bed, then a scratching, like a person, or rather several persons, scraping their nails along a table. The voice was certainly entirely different from her own natural voice. Previous to this time, throughout the disease, the voice was soft and feeble, and she spoke in a whining or childish tone. It was now on the contrary, loud and strong, and spoken in a tone of authority, yet it had such a delightful sweet sound that it came more up to my ideas of the angelic than anything I had ever before heard."

The substance of what "the voice" said, was, that a miracle would be wrought in her person by restoring her to health and which all the Doctors unite in saying would not be short of a miracle.

Her father, Wm. Jobson, says, "She was now attended by Mr. Ward, who ordered a blister and medicine without effect; he then endeavored to make her mouth sore by medicine, but could not: he afterwards brought Dr. Brown, who ordered another blister. Now there had been heard in the house, for some days previous to the visit of Dr. Brown, a strange voice, which told my wife and me the pedigree of both our families, of the greater part of which, I had no record, nor to my knowledge had ever heard mentioned, but on enquiry, I found it to be correct. We were also now told, that these doctors orders should not be attended to, and that a miracle would be worked upon the child. I persisted that the knocks and the voice came from the child, and that the Doctors orders should be obeyed. The blister was applied by her mother and me, when knocks were heard, louder than ever, and a rumbling noise like distant thunder. The tenant down stairs, thought that the house was coming down, and asked what it could mean. The blister was then taken off, when the noise ceased. At night a good and pious man, who had been in the habit of coming to my house, called and sat down at the bed side, when I asked his opinion about the noise. I observed to him—"you see the child's hands and feet are out side

the clothes—the knocks you hear—a voice you hear—we cannot see the child's lips move—there is a noise like the clashing of swords—you hear a noise like the crumpling of paper. There is no person in the house except us three. I hope you see it is neither her nor myself." He said 'the ways of God are inscrutable.' I felt concerned, for some people had said that it was some person playing tricks. This I deny, for I examined everything as minutely as man could do, and we removed her from one room to another. When the signs were increasing, and they were the same in the mid-hour of the night as in the day, I knew not what to do—many nights I sat by myself, and heard and saw fresh signs, such as loud knocks—clashing of arms—the sweetest of music—and footsteps stamping, but could not see any person—large quantities of water falling on the floor before my eyes—doors were unlocked, and footsteps heard at midnight, and still no person to be seen. I was told by this voice that the child was blind, deaf, and dumb. Before this time I could not believe that there was anything supernatural—I persisted that Dr. Brown's and Mr. Ward's orders as to treatment should be tried, as they considered it a trick of the child, and they advised me to punish her with hard words. As a father, my feelings would not allow me to do this to my child, who for 23 weeks had hardly rested in her bed for pain, and with so many blisters and medicines—they at first thought it water in the brain, then an abscess, then a contraction, in fact their skill was baffled. We were told from the first by the voice, that Doctors might try their skill, but it would be to no purpose, and that the child would be restored to perfect health as by a miracle. This I doubted in my mind, for every part of her body was deformed by the violent fits. I sat up at night by myself, when I heard knocks louder than before, as if they proceeded from the top of the bed. I instantly examined every part of the room, opened the door, and went down stairs—the outer doors were all fastened—the tenant below had been in bed three hours—I returned upstairs, when I heard the sweetest music for nearly two hours—I was spoken to by the same voice. I then began to believe the case. From the hardness of my unbelief at the time, I was told by the voice I should see visible signs, when to my surprise it was no sooner spoken than water appeared on the floor, from small quantities to large ones, which I looked at earnestly, not once, but twenty times; it continued for weeks at intervals—I had my hands on it, and it felt as water usually does. By the miracles that were wrought with my child, I was brought to a sense of my unbelief."

Elizabeth Jobson, the mother, gives details similar to those of her husband, and says in addition, "As my sister, and daughter Elizabeth, a girl 11 years of age, and I, were sitting up at night, between the hours of twelve and one, footsteps were heard coming up stairs—the door of the kitchen was heard to open and shut distinctly—then to go down stairs, along the passage; and the outer door was heard to open and shut, although the house doors had all been fastened at ten o'clock. The person living in the lower part of the house heard nothing, and had gone to bed at nine o'clock—he was a widower, and had no servant

at the house. My child Mary was laying in the middle room at this time; she was then removed into the kitchen, thinking that no more knocks would be heard to disturb us, but there were more, and louder, both night and day, together with sweet singing and music, the most impressive that could be imagined—this was heard by different people. The sweetest heavenly music was heard at intervals during several weeks. At this time, a woman who lived near the house, made great mockings of the case; she was ordered by the voice to be sent for; she came, and was convinced, when she heard signs and the voice speaking before her. The signs continued, and the voice spoke at different times, till the 22nd of June, 1840.—On the morning of that day, the child was exceedingly ill, and it was thought she could not live long; she continued so up to five o'clock, when the voice ordered the clothes that she usually wore before her illness, to be laid out, and you may judge what we experienced. There were present at the time, Joseph Ragg, Ann Ragg, Margaret Watson, and myself.—The voice ordered us all out of the room—we were out of the room a quarter of an hour, when a loud voice called “come in,” and on entering the room we found the child sitting on a chair, with her youngest sister sitting on her knee; she was completely dressed in all her clothes that were ordered to be laid out; she appeared as though she had not had one day's illness, and has so continued up to this 30th January, 1841.”

Margaret Watson, amongst other parts of her statements, says “the first time I heard anything remarkable was on the 3rd of April, 1840, when I was in the room in which Mary Jobson was in bed asleep. I heard three distinct knocks, which again were heard when she awoke—I visited her several times afterwards, and heard similar signs at each visit. On the 27th of April I visited her, and soon after my arrival I heard a voice speak. I heard loud sounds rolling like thunder round the room—my knees trembled, at which the voice said, “be thou not afraid, believe in God, for thou believest the Scriptures.” The voice called for water to be sprinkled, and which to my astonishment, was done, for water was sprinkled upon the door, as if one had put the hand into a basin of water and sprinkled it on the door, and soon afterwards the water was called to fall on the floor, and accordingly no sooner was the word said, than water was seen at the side of the bed, and the quilt of the bed was wetted. I wrung the water out of the quilt soon afterwards—I often heard music which delighted me—sometimes I heard sounds as of bells ringing at some distance during public rejoicings. Two earthenware mugs were at different times taken away—one of them was away for a week, and was returned. One night when I was sitting, I saw a lamb, which passed the room door, and it appeared to me as if it went into the pantry on the landing of the stairs, in which her father was at the time, but he did not see anything.”

Catharine Storie says, “on the 12th of May, the voice sent for me—I heard most beautiful music.” The voice spoke in different tones, and told her many things which could not be known to the child, and of which Mrs. Storie says, “all the above were facts.” The voice now

said to us in the room, "look up, and you will see the sun and moon, upon the ceiling;" we did so, and observed beautiful representatives of the sun and moon on the ceiling. Next day, Elizabeth Wood, my sister, went with me again, and when we arrived and were seated, loud knocks, and grinding, as it were of teeth, were heard, which continued for about ten minutes; the voice also spoke—its tone was most beautiful, harmonious, clear, and loud, and quite different from any voice that I ever heard before or since that time. Elizabeth Wood corroborates this, and Elizabeth Vasey gives similar testimony. Phillis Thompson says, "I twice visited her, and heard loud knocks and clappings, as of wings. Both times the child was lying in a state of insensibility, and did not appear to me to have the power of utterance."

Joseph Ragg, and Ann his wife, say, that, being intimate friends, they visited very frequently the child, and during her long illness, sometimes they heard most beautiful music, which they cannot describe, as it surpassed any they had ever heard—they frequently heard a voice in the room, clear and sweet, and very distinct—it quoted considerable portions of the Scriptures, including the whole of the 3rd and 5th chapters of Daniel. The voice also stated that the glories of Heaven were beyond all description, and gave some particulars relative to the blessed state of the angels, and afterwards expounded, in a beautiful and impressive manner, different portions of the Scriptures. Many times the voice lectured for hours together, and such was the delight which the hearers experienced, that they never felt tired, but on the contrary, regretted when the discourses ended. One night, when they and the family were sitting round the bed of the child, a voice told them to look up to the ceiling of the room, where they would see a representation of the sun, moon, and stars, and to their astonishment they beheld beautiful representations of them in pleasing and brilliant colors. The voice at different times ordered water in large or small quantities to appear, and the orders were instantly obeyed, and water in small or large quantities actually sprung up through the floor of the room in which they were. On one occasion the voice said "the child is dead to the world, her spirit is removed, a pure spirit is placed within her body, and she is used as a speaking trumpet." These persons were also present at the wonderful recovery of the child.

John Ragg, JUN., speaks of hearing "most beautiful music, and also loud knocks and scratchings as if upon boards with strong finger-nails," and says "I heard voices lecture upon pious subjects more than a dozen times, and I was several times told the names of those whose voices we were about to hear."

Jemima Elizabeth Gauntlett, says, "On the 31st of March, 1840, as I was attending to some domestic affairs in my mother's house, I was greatly surprised at hearing a strange voice say, 'Be thou faithful and thou shalt see the works of thy God and shalt hear with thine ears.' Upon hearing this, I cried out 'My God, what can this be?' Soon afterwards, I saw a large white cloud. I soon after heard a knock at the outer door and said, 'Walk in,' but no person was there. About tea time

of that day, I heard the same voice say 'Mary Jobson, one of your scholars is sick, go and see her, and it will be good for you.' I did not at that time know where Mary Jobson lived, but as I went forth, I met her sister, Elizabeth, who took me to her father's. At the door I saw a young woman, who told me I could not, at that time, see Mary Jobson, but soon after I was astonished at hearing the same clear loud voice which I had heard at my mother's house, say, 'You must go up.' When I went into the house, I heard a different voice, which amongst other things said, 'To-night, when you are in your mother's house, at the hour of ten, you will see a sign and hear loud knocks. Attend to that which you will hear.' That night, at half past nine o'clock, I took up my Bible, and it fell from my hand. Not long afterwards, I heard knocks upon the table, and a voice said, 'It is I, be not afraid; for if you keep my commandments, it will be well with you.' On the 8th of April, I went to the house again, and at the front door, I again heard the loud clear voice, telling me to come into the house. I sat down by the bed side and again the voice spoke to me. Soon after, I heard a strange voice, at the top of the child's bed. The voice said, 'It is the voice of your brother, who died in March, 1822, when he was fifteen and a half years old.' At different times I heard beautiful instrumental music, and also hymns by one or by three voices. I well knew the words of the hymns which were sung, as they were pronounced very distinctly."

Mr. Torbock, Surgeon, narrates some remarkable instances and thus writes to Dr. Clanny,—“I have had, at different times and places, lengthened and very serious conversations with nearly all the persons that have borne testimony to this miraculous case, and I am well assured that they are persons who are known to be religious and trustworthy, and moreover, that they have faithfully discharged their duty in this important affair between God and man.”

Dr. Clanny himself only became aware of the case by having to go to the house on other business, but hearing of it, he visited the child shortly before her recovery, and he describes her state thus:—“I was convinced that the brain was the seat of the disease. When her mother had finished her touching and artless account of the case, I could not remove from my mind the impression that supernatural agency must have been in continuous operation. I have reason to rejoice that up to this time, I have continued firm in my belief, that in this miraculous case, deception was never attempted by any individual.” The Doctor, with the assistance of Dr. Drury, and the other medical men, enquired minutely into all the particulars and says, “I am perfectly satisfied with regard to their accuracy. Some persons may believe that errors of the senses may have produced all the signs and wonders which I record. Now, as a Physician of many years experience, I can testify that this is untenable, for be it known, that they were generally made manifest to several witnesses in the same room, or in different rooms of the same house, and upon comparing their accounts of what they heard and saw they did not differ in the least: this to me is very striking. The reader has these details from the fountain head and from living witnesses who have no interest in their being made public.”

Dr. Clanny visited her some days after her recovery, and says "I found that she was bashful and had slipped into another room. I followed her and she smiled kindly and appeared afraid on seeing her, when I said 'Why are you so shy with me, I am your friend; pray shake hands with me,' which she did, but evidently with some reluctance. At our next interview, we became more intimate and I asked her why she was so backward with me at our first meeting after her recovery. She half whispered to me in a childish voice, 'You were a stranger to me, for I had never seen you before that time, and I saw an angel standing at your back.' One day, not long after, she said she knew I firmly believed in supernatural agency in regard to herself, and said I would have several signs before the end of the year, and which turned out to be perfectly true. I had too much firmness of mind to be afraid or to think much on the subject; however, about the middle of August, I had the first. During sleep, in the night time, I was awakened by a very loud blow on the floor, near the side of the bed, and which was twice repeated at intervals of seconds. These knocks were so loud, that I thought I heard the floor crash, on its receiving the second and third blows. A few days afterwards, I saw Mary Jobson, when she took the first word, and said, 'You had a sign the other night,' mentioning the night, and added 'You heard the knocks in your bed room.' I asked the hour, and she said, looking up for a moment, 'at day break.' The second sign took place in the same room, when my wife was residing at the Spa Hotel, Shotley Bridge. This I noted on the page of my almanack, October 9th. I had been laying awake for some little time and just after I had offered up a prayer, I heard a violent blow upon the top of an East India leather covered chest. The third sign was on the 11th of the same month. I had retired to bed, about 11 o'clock, and had remarked the sound of the servants feet as they went to bed, had said prayers and was about to compose myself to sleep, when I heard a violent blow as if struck by a hard whip, upon my bed room door. The door rang from the stroke, and I candidly acknowledge, that from the suddenness of the blow, I started with surprise.

Not long after, I was one morning, after breakfast, sitting in a mus- ing state, near the fire, when I observed a large printed card, to come down in a twirling manner, from the mantle piece, and fall at my feet. This card had been firmly placed among the legs of a pretty large marble figure of a horse, and could not have been displaced by any common agency. It is needful to remark that there were circumstances connected with this card in which Mary Jobson was greatly interested, for her parents had left it to me, to fix on the school she should attend, and I had made particular enquiries, but had not made up my mind which of the schools was most suitable. The fall of the card decided me, and I am happy to add she is making rapid progress in her education. One night afterwards I heard loud continued knocks on the room door, very steady and regular. I called out 'come,' but no notice was taken of my invitation. After the knocks ceased I opened the door, but all was silent and dark. I then returned to the room and shut the door, and near to

the bed and nearly as high as the ceiling, I heard some distinct and loud knocks. Soon after Mary Jobson was restored to health, her mother showed me the figures of the Sun and Moon, upon the ceiling, and though her husband, in his then state of unbelief, had whitewashed over them, they were still distinct."

In the second edition of the Pamphlet, dated Dec. 25th 1841, the Doctor, on referring to a long list of appropriate texts, which she had given to him "as rapidly as I could write them down," says, "a few days ago I asked whether, as I conjectured from her fixed attitude, she read the texts in the air. She said that a figure clothed in white, having a somewhat dark complexion, stood before her and pronounced them to her in a deliberate manner, whilst I wrote them down," and he adds, "It is a remarkable fact, that the families of John Jobson, and Joseph Ragg, have, up to this hour, frequently heard heavenly music during the night time."

Dr. Drury says, "I visited her two or three times after her wonderful recovery. One day I visited her: it was a beautiful afternoon,—she was sewing. I had much difficulty in drawing her into a conversation, but at last she suddenly exclaimed 'Oh what music'! and on listening I distinctly heard most exquisite music, which continued during the time I might count a hundred. This she told me she often heard," and in his letter to Dr. Clanny, he refers to his having, with him, made personal inquiry of "all the individuals who bear testimony, and when we compared their evidences, taken from them on the instant, and several of them, on the same day, we were astonished at the manner in which these worthy persons corroborated each other."

I have now finished the statements, and no reader can well complain of there not being enough to surprise him. Perhaps much of it may be a little too surprising for some, but to me the remarkable circumstance, is the union in this one case of so many manifestations. There are few who have been inquiring into this subject who are not acquainted with cases comprising two, three, or more of such manifestations, and I know of one, rather recent case, which embraced them all, except the pictures. The voice in that case was quite independent of any bodily organs being used "as a speaking trumpet," and was heard in all parts of the house, both in speaking and singing, and the water was seen in large quantities and on frequent occasions. It was not however in any way coincident with illness, and lasted for many months.

I dare say our sceptical friends will ask how the water was produced, as they should also, to be consistent, how the water was produced when the rock was struck by Moses, and how the vibrations of the air were produced by the voice which spoke to Paul, and the numerous other instances in which it was heard, both in the old and new Word. Naturalism, against which, Spiritualism is the protest, can just as easily account for the one as the other, and it is not the mere difference in point of time that would make it believe in Moses, any more than in Mary Jobson.

W. M. WILKINSON.

DIRECT SPIRIT WRITING.

In the August number there was a notice of this wonderful phenomenon (as narrated in the work of the Baron Guldenstubbé, published in Paris) and which was received with some incredulity by many who were far advanced in the science of believing new facts. Within the last few days I have received, from eye witnesses, corroborations of the phenomena, which furnish evidence which would be conclusive in any investigation, and on which our friends may fully rely. The first was given by a gentleman, a distinguished countryman of ours, and a minister at one of the great European Courts, who informed me that he had been present with Baron G. and had taken his own papers, marked with his own crest, into the Cathedral of St. Denis, and that they were placed on one of the tombs and removed in a few minutes, with characters written in pencil upon them—all the while the Baron being at a distance of many yards from them, and in fact engaging the attention of the Verger or Suisse of the Cathedral, whilst the papers were being deposited—for be it known that the Priests have given directions that the Baron shall not be permitted to go to the Cathedral for the purpose.

Another confirmation since received is from a lady of distinction in London, who, during a recent visit to Paris, has also seen the writing done under circumstances which preclude the possibility of anything but the actual fact alleged. The third is the evidence of a gentleman well known in the highest circles of Paris, and who vouched to me for the characters of the Baron and of the Count D'Ourches, one of the favoured mediums for the direct writing—this gentleman also informed me that he had obtained the writing himself, by placing a sheet of paper in a box, and next day found a short prayer upon it, and which had been written with such pressure, that it could be read on the second page of the sheet as legibly as on the top one. There does not seem after this to be a possibility for any one of sense disbelieving in the fact of Direct Writing, and all we have to do therefore in accepting it, is to place it in such a corner of our minds, that it may be brought out for use when we are better instructed as to the Spirit-laws by which it is accomplished.

W. M. W.

AMERICA.

(From our own correspondent)

An Englishman's opinion of Religion in America, and condition of the Churches. The Evangelical Organizations and their complicity with slavery. Necessity for a new Revelation. Spiritualism, its doctrines, truths, and progress.

An English traveller, W. Robson, of Warrington, writing recently to the *Boston Liberator*, gives his views concerning the state of the popular Churches and religion of America. He says, "In England, there is a kind of somnambulist life in the churches, mistaken, by long habits of thought, for health and vigour, but with you in America, it is the foul life of the charnel house, the loathing rottenness of corruption, that is mistaken for the very same thing. * * * With us there is some acknowledgement of the brotherhood of man; of the necessity of a

life of justice, of humanity and of truth, in connection with the serious outward profession of a Christian faith. * * * There is a general formalistic acknowledgement of the truth; and in the low vegetating kind of life, formed in the Churches, there is not much visibly Satanic and diabolical that you can take up and shake in their faces to arouse and alarm them. But here I find the very brotherhood of man denied and scouted,—the divine truth lying at the basis of a God-derived humanity and of the necessity of Christian salvation rejected with scorn:—and the Churches with their eyes wide open—lifting up for worship and obedience, not even a golden image like Nebuchadnezzar, not even a respectable brazen calf, like the old Jews—but a downright ugly, mothy devil, in the shape of an infernal lie, become a human law, enforced by pains and penalties, that *MAN*, the image of God, shall be a brute beast and a *thing*."

This is a terrible picture, but not more terrible than *true*. Whether the Churches in England are more alive to the claims of justice and humanity, I have my doubts, seeing that *war*, with its golgotha of cruelties, is recognized as a christian institution; human butchers have the title, *christian*, prefixed to their names, and biographies written by ministers professing to follow the Prince of Peace, extolling the virtues of these warriors as worthy of all imitation. It is not, however my object to draw comparisons, but to state truly, "nothing extenuate, nor

"Set down aught in malice,"—

the condition of religion in the New World, and the necessity for this revelation from the world of Spirits—called Spiritualism. As wealth is more equally distributed here than in any country in the world, nowhere is there such advantages for a high religious culture. Strangers, visiting our Sunday Schools, are surprised at the taste, neatness, and luxury, with which they are fitted up, the large and expensive libraries, the gratuitous distribution of papers and periodical literature,—and looking at these with the number of prayer meetings, lectures, addresses and periodical religious excitement, called revivals, go away with the impression that America is *par excellence* the land of religion. Your countryman W. Robson looked deeper and saw the gangrene issuing from every crevice of our religious edifice. We have stately marble churches, garnished with every possible luxury. Carpets of the richest Brussels, cushions of the finest velvet, stained glass windows, admitting only that "dim religious light," in which the faithful rejoice. The music is arranged from the latest opera, and sung by a quartette of voices which the Pope might almost envy for the *Miserere* in St. Peters: the air is odorous with perfume and the worshippers clothed in subles and silk. Eloquent discourses are preached on the sins of the Hittites, the Amalekites, the Canaanites; denunciations are hurled against the hypocrisy of the Pharisees, the treachery of Judas, the denial of Peter, Annanias and Sapphira, the wickedness of the Jews in persecuting Christ,—"the exceeding sinfulness of sin": but great care is taken not to offend the faithful by any personal application such as that made by Nathan to David, "Thou art the man." Such indication would not be tolerated for a moment, the church would straightway find some heresy in the preacher's doctrines and demand his dismissal. It is a fact patent to all, that a sermon on love, justice, charity, humility, the wrongfulness of war, slavery, covetousness, worldliness, is a rarity on this side the atlantic: religion as defined by the apostle James, "to visit the fatherless and widows in their affliction, and keep himself unspotted from the world," is extinct in the evangelical churches.

As the churches in England are responsible for the war spirit which prevails, having hallowed it by its Te Deums, fasts, and thanksgivings: so the churches in America, by a like worship, are responsible for the enslavement of four millions of the African race. Dr. Channing says, "Slavery could not exist an hour, were it not supported by the American Churches." "Our conservative Christians have turned Sextons, they are burying the truth instead of publishing it." Eight hun-

dred ministers, in the South, are slaveholders: the number of slaves held by church members is incredible, and it is a fact, that out of 30,000 clergymen, North and South, there are not a score consistent advocates of Freedom. It is literally a church of dumb dogs that dare not bark. This terrible conspiracy against humanity will appear more plainly by a reference to the leading organizations of orthodox theology. The American Tract Society, is the wealthiest society in America, with an annual income of four hundred thousand dollars, an army of 500 men, three hundred of whom labor in the Southern and South Western States, holding 14,000 prayer meetings annually, distributing millions of tracts and periodicals,—denouncing, zealously, the sins of dancing, sabbath breaking, sleeping in church, novel reading, but it has never, during the thirty three years of its existence, uttered a word or published a line against the oppression, injustice, robbery and villany practiced on the negro. They have made it heresy to deny the doctrine of the Trinity, total depravity, endless misery for all who do not recognise their theology, but no heresy to sell little children for gain, to nullify the marriage relation, to make merchandise of the image of Christ.

The American Sunday School Union, an organization designed to supply Sunday schools with religious books, possessed also of large resources, has never borne the slightest testimony against this sum of all villainies.

Several years ago, they reprinted, from the British Tract societies publication, a book called the "Life of Joseph," wherein the sin of selling Joseph into slavery was properly denounced. A little girl in the South, reading the book, asked her Sunday school teacher, what was the difference between selling Joseph, and selling Cato and Pompey,—the teacher unable to answer the question told her minister; the minister terrified by the abolition heresy, wrote to the officers of the S. S. Union, who immediately caused the stereotype plates to be destroyed, so that a single copy of the work is not now to be had. The American Tract society have just published a "Life of Joseph" without a word of censure, or any expression of the wrong done to Joseph by his being sold by his brethren,—this is the play of Hamlet with the part of Hamlet omitted.

Within a stone throw from where I write, there is a Congregational S. S. Library, containing 1,200 volumes, but not a volume against oppression. The American Bible Society, has lent its influence to build up the slave power by twice refusing a donation of five thousand Dollars presented to them by the American Anti-Slavery Society, on the condition that in their distribution of Bibles, the slaves should be included. The Board of Foreign Missions, an institution designed to send the gospel to the heathen, shamefully sanctions this abomination by allowing the members of her mission churches, to hold slaves, and refusing to make either this, or the practice of polygamy, a barrier to church membership.

Other organizations, as the Methodist Book concern, and Sunday school Union, the Presbyterian and Episcopalian publishing houses, while professing discipleship to Him who came "to break every yoke"—have persistently taken sides with the oppressor against the bondman. These organizations labor incessantly to disseminate the peculiar tenets of their theology; (improperly called religion) zealous for *soundness* in doctrine; severe upon all who deny or doubt the christianity of their shibboleths, or upon those who "cast out devils," walking not with them; clinging to a *past* inspiration, and utterly denying, or refusing to examine, a *present* one, with its millions of proofs, and while thus careful of the tithe, mint and cummin, the washing of platters, and wearing of phylacteries, shamefully and wilfully neglecting the claims of justice centered on that rule upon which hangs all the law and the prophets, "whatsoever ye would that men should do unto you do ye even so unto them."

From the foregoing will be seen how much a new revelation from the spirit-world was needed,—that *something* to quicken the life that remained, to satisfy the hungry millions for whom the heaven of orthodoxy had no manna. In this

our necessity and prostration, Spiritualism came to fill the naked void, bringing the glad news of immortality for every child of Adam, with a demonstrative power so as to force conviction upon every candid investigator, teaching that all men are brethren, that God is the Universal Father, dispensing his blessings alike upon the just and on the unjust, that punishment is not vindictive, or to satisfy any Sovereign selfishness, but for the good of the offender,—showing his unlimited mercy both in this world and in the next.

Spiritualism has banished scepticism and infidelity from the minds of thousands, comforted the mourner with angelic consolations, lifted up the unfortunate, the outcast, the inebriate; taking away the sting of death which has kept mankind under perpetual bondage through fear,—so that death is now to its million believers—

“The kind and gentle servant, who unlocked
With noiseless hand, life’s flower encircl’d door,
To shew us those we love.”

It is not surprising that Spiritualism has gone forth with such rapid strides, making its influence felt in ten years in every department of church and state, having powerful advocates in both houses of Congress, on the bench, bar, and in the church and claiming amongst its disciples several of the most distinguished savans and literateurs of America. That the great majority of a clergy, sold to slavery, Sadduceism, and of more than Laodicean coldness in everything pertaining to humanity, should oppose it, is natural. The most eminent Congregational (Unitarian) minister in Boston, recently said, “Spiritualism has enslaved no men, burnt no man, separated no man from his wife and children, yet the American clergy have said more against Spiritualism in five years than against slavery in fifty years.”

So moves the Cable that marries heaven and earth.

MELANCTHON.

THE ARCHBISHOP OF PARIS & VERGER HIS ASSASSIN:

THEIR ENTRANCE INTO THE SPIRITUAL WORLD.

THROUGH A SEER.

“The Lord came to me,” says the Archbishop, “and spoke, when my Life’s Being was smitten, in these words:—‘make ready the way for the coming of the Lord. Prepare ye the bread of Life, for His Banquet is spread before thee. Because thou hast labored long in darkness, but faith, I will be thy keeper and thy handmaid.’

“But an hour after I parted with the life of the world, I stood before my Maker, with sacramental cup in hand; but there was no Life in it: the inside was full of darkness. The Lord’s blood was not shed for me in the way in which I had ministered it. I pondered in astonishment at the meaning of this. And while I pondered, Spiritual persons knelt around me; and I would have pronounced the benediction, but the words were not given. Then I stood mute before the Lamb on the Altar.

What became after that shall be shown to you by another spirit; for another will bear witness, whose witness will be true, because it is from the Lord.”

The seer now says:—I see a tall and majestic Spiritual being clad in white, standing on the brink of a precipice, covered with white like snow. His hands are drawn up into his arms, as though in the sleeves of his garment. His head is not united to his body, but is about two feet above it: and turned towards the South; for the East corresponds to the presence of Divine Truth,—the South to Faith in the Word. The reason why his head is at a distance from his shoulders is, because there is no conjunction between the Life of the Body and of the Spirit, I, e;

he was in false doctrine before death; by teaching to others what proceeded from himself, instead of what proceeded from the Lord regardless of self. The rock he stands on is covered with Spiritual snow: this signifies that there is no warmth in the way he treads on life in his pathway. This is his state when he was struck.—Now—Why he was struck, and what state followed.

Verger stands before him: Dark: oh! What a form! with a face like the wounded face of a bear; and the eyes have no pupils, but emit a yellowish-white glare—not light;—have, not emit; his form below is fearfully horrid. His arms are like apes, having in the place of hands, claws of iron: and two thumbs on each hand united into one: because this expresses duality of opposing forces; meaning thereby Divine Hate combined with Divine Zeal in the comprehension or prehension of Natural Truths. The Body itself is of the same shape from the arms to where the legs spring, covered with long brown hair resembling goat's hair. The legs are flat, without muscular exhibition, like brown tinder covered with hair to his knees. The knees were united—not kneeling—I must not use *that* word—were united to two hearts, in each of which there is an eye, black, with one ray passing up from them, and concentrating upon his belly,—producing a handwriting as 'tis termed: "Thou hast been my God, and none other have I served but thee. Behold I bear the weight of sins begotten by the Word before all men. I was born to do this deed of the Lord's mercy." His two legs which are turned back, are two black Ravens wings full of eyes, recurved, and pointing to his back, where they terminate is this word: "Seal." The eyes upon the limbs have each a tongue composed of three forks, and they all sing one fiendish Anthem which is this: "The power of Satan is the wealth of the Righteous. Therefore Sin hath Dominion over God." This represents the negative principle of the Truths of the Word: signified by the wings being behind his back, recurved and not serving as the base of the superstructure or body. They perform no offices, but are become symbolic Infernality.

I see the Archbishop standing before him: his hands opening; baring his breast, by pulling back a white robe, and there is a heart of crystal gold, and on it three Hebrew letters in black: "Behold thyself." Verger is looking upon that heart. And while he does so, his repulsive demoniacal development is taking place. *i. e.*, he is creating his own state.

While the Archbishop is performing this act, behind him stands a Spirit skeleton of light, *i. e.* All light having Spirit Vitality,—rubbing the Archbishop's back up and down from the spring of the neck to nearly level with the hips, and across from the right to the left shoulder, with a brush formed of human teeth in spirit-form. And as he scratches the back of the Archbishop in this way, a cross is made to appear, which passes away as quickly as he removes from the spot. This symbolizes the lifelessness of the faith in him, for which he suffered death. The cross is made to appear by spirit appreciation only, which corresponds to friction, and has no permanent foundation in God's Holy Truth, Love, and Wisdom.

The moment is come for their separation: for they were permitted to meet in the Spiritual World on the very spot where those who were immediately the cause of the Crucifixion of the Saviour met; that they might behold the depth of their iniquity, and become the administrators of their own depraved Law.

(To be concluded in our next.)

ROBERT OWEN'S DEPARTURE TO THE SPIRIT-WORLD.

On Wednesday, Nov. 17th, this great Philanthropist finished his earthly career. He ended his days near the house in which he was born, at Newtown, in Montgomeryshire, in the eighty-eighth year of his age. His body was interred on Monday, the 22nd. Though he had not visited his birth-place for 70 years, yet such was the respect shown to him, that in addition to the great solemn and orderly procession, the shops were closed, and business suspended. His son R.

Dale Owen, had the satisfaction to be present both at his death and at his funeral. Most of the Newspaper press are bestowing a notice of his decease. Some speak of him as having lived an Atheistical life, and even in his old age committed the unpardonable sin of becoming a Spiritualist. Of his Atheistical notions we need only say that he has always admitted, and reverently spoken of, "an Incomprehensible power, by which the atom is moved, and the aggregate of nature is governed." Of his modern views, the following will show how clearly he could read the lesson of wisdom and experience. Some time ago, he said:—"The Spirits of leading men, (while living upon the earth,) are now deeply interested and actively engaged without ceasing, to prepare the population of the world for this great and glorious result in the gradual process of creation on our globe. With these proceedings, the learned in old things will be confounded, the men of the world astounded, and the ignorant amazed. The utmost ingenuity and barefaced falsehood will exert their pigmy powers in vain efforts to prove imposture. Facts will govern fiction, and divine power will overcome the ignorance of earthly presumption, until the most obstinate shall be compelled to know, and to say,—this work is from God, and it is vain for man to contend against his Creator." His son, R. Dale Owen, bids fair to be a noble successor. He too, is a believer in Modern Spiritualism, and shortly we expect to see an interesting work from his pen, detailing what he has witnessed.

We have also to record the departure of our beloved friend

JOHN GARNETT,

Who finished his earthly pilgrimage on the same day as Mr. Owen. He was an admirer of many of Mr. Owen's social arrangements, though in theology, he was a New Churchman. He edited the first No. of the Yorkshire S. T. He was also highly respected by the greater portion of his fellow townsmen, and was well fitted for an higher sphere than earthly mortals have yet attained.

BOOKS RECEIVED. *Animal Magnetism and Somnambulism*; by the Somnambule Adolphe Didier. This book will be read with great interest to many—we strongly recommend it to our readers. The Author will supply the work, No. 19, Upper Albany Street, London.

Foregleams of Immortality. Published by Allman & Son, (see Advertisement.) The *Inquirer* speaks truly of this volume. Every Spiritualist should read it.

We have also received the following prospectus:—

CONFESSIONS OF A TRUTH SEEKER.

A Narrative of personal investigations into the Facts and Philosophy of Spirit-Intercourse, by the Author of "Spiritualism:—Testimonies Ancient and Modern." *Orders to be sent (by letter) addressed, "Truth Seeker, Mr. W. Horsell, 13, Paternoster Row, E. C. Early applications are requested.*

The Work will be neatly printed, in about 280 p. Fcap. 8vo., cloth, lettered. Price to Subscribers, Four Shillings; Non subscribers, Five Shillings.

To our Readers we may say, that in addition to what has appeared in the *Telegraph*, all of which will be carefully revised, and several important additions,—will be added several trance addresses, and other useful matter.

The Biological Review. Vol. 2. an interesting Work. Freeman, Paternoster-row.

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FOREGLEAMS OF IMMORTALITY.

By EDMUND H. SEARS,

"Works like these are much wanted among us. They are destined to exert a considerable influence upon the world, and while they bring a divine peace to the sorrowful heart, they inspire a strength and hope that lift the soul above the sordid temptations, and weary cares of ordinary existence.—INQUIRER.

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MONTHLY RECORD OF SPIRITUAL PHENOMENA.

No. 4.—Vol. III.]

JAN. 1st, 1859,

[PRICE 1d.

Some remarks on Lectures by the Rev. Edward White
AGAINST SPIRITUALISM,
Delivered in St. Paul's Chapel, Kentish Town, from Oct. 31st
to Dec. 12th, 1858, from notes taken on the spot,
By WILLIAM HOWITT.

Plato's speculations rested on a basis altogether historical. He connected himself with the actual phenomena of religious life, and with the traditions lying before him: as we see in his remarks on the doctrines of the gods, and on divination. He sought to embody in his speculations the truth which lay at the bottom of all this, and to separate it from all admixture of superstition. It still continued to be the aim of original Platonism to trace throughout history the vestiges of a connection between the visible and invisible worlds, between the divine and the human.—*Neander.*

The lectures on which I am about to make a few observations, have been in course of delivery, during the time specified, by Mr. White, the Baptist minister, of Kentish Town. They have been divided into the following heads: 1st. The existence, character, and craft, of the Devil and his Angels. 2nd. The demons and demoniacs of the Gospel History. 3rd. The ancient sin of Necromancy, or seeking to the dead. 4th. Spiritualism; Spirit-Rapping; and Spirit-Writing. 5th. On good Angels; their majesty, ministry, and help. 6th. On communion with God, and with Christ, the Lord of the world of Spirits.

It is not my intention to follow the lecturer through the whole of his course, but simply to state the main arguments and bearing of them. The great point, as it concerns modern Spiritualism, was the view which the lecturer took of the prohibition of the law of Moses—Deuteronomy c. xviii, v. 7—15, and his endeavour to prove this law still in full force under the Christian dispensation. It is quite clear that if he could have proved that, the fate of Spiritualism was settled for ever. The words of this law are that the Israelites, when they came into their land should not do after the abominations of the nations driven out before them, namely, to make their sons or daughters pass through the fire, or use "divination, or be observers of times, or be enchanters, or witches." To be charmers, or consultants with familiar spirits, or wizards, or necromancers. It declared that

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the Lord had driven out the nations of the land for those very abominations. And the text went on to show that "the Lord thy God will raise up unto thee a Prophet from the midst of thee, like unto me, (Moses) unto him shall ye hearken."

Mr. White, therefore, contended, and with reason, that the Israelites were forbidden, under pain of death,—for they were not to permit an Idolater to live—to hold communication with divining spirits, or the spirits of the dead: and that they had no excuse for doing it, because God not only lived amongst them, but, in every age, almost to the coming of Christ, the great prophet ultimately alluded to, he sent prophets, who carried God's messages to them. There was one point, however, which Mr. White here kept out of sight, though one of those on which he was expressly going to lecture, namely, that all this time, *besides* the prophets, the Israelites enjoyed the ministry of angels. This ministry of angels in which he professes his firm belief, might here, however, have greatly weakened his case; it would, at all events, here greatly modified it. For what was this ministry of angels, but the ministry of Spirits? Thus the Israelites, during the period of their strictest prohibition, were in the enjoyment of a spirit-communication, ordained and sanctioned by God himself. A ministry which was abundant in its manifestations throughout the whole of the old Testament period, and renewed as abundantly under the New Testament one. This, therefore, reduced the Mosaic injunction simply to the fact that the Israelites should not abstain from communication with spirits altogether, but only from that of evil spirits. This no Spiritualist would be at all disposed to contest.

Taking, however, the Mosaic prohibition in a full and absolute sense as to all spirits, Mr. White next attempted to continue this prohibition to Christians. But here he signally failed. He could not show that the prohibition against even evil spirits was expressly continued under the Christian dispensation. His endeavour was to prove that many things belonging to the old law not verbally abrogated by Christ, were virtually abrogated, as circumcision and the like. So far as the negative argument went, we might readily go with him: nay, we would go further, and admit this communion with evil spirits to be in the very nature of things, tacitly forbidden by the Gospel of Christ, which is a system of perfect purity and holiness. But as to the positive prohibition of seeking to or holding any communications with spirits, the lecturer could not produce a tittle of evidence. The nearest that he could come, was to assert that St. Paul warned those to whom he wrote, against "worshipping of angels," which, by a violent stretch of logic, he said, meant holding communication with spirits.

Without stopping to notice an argument of this nature, we will therefore simply here advance ample proofs for a positive sanction of holding communication with Spirits, and amongst them, spirits of the dead, by Christianity, where the lecturer could not even produce a prohibition against it. So far then, was it from being prohibited by Christ to receive communication from the dead, that he himself, the moment that he expired on the cross, became a *Spirit of the dead*, and the head and prince of all the Spirits of the dead: as Mr White himself, in the heading of his lectures, says, "The Lord of the World of Spirits." To his Spirit we are commanded to seek continually, and from it to receive all our spiritual life, strength and consola-

tion. He has encouraged us to seek to his spirit, by declaring that he stands for ever at the door and knocks; and if we open will come in, and make himself known, and also bring the Father with him.—That this communion, and for ever, established intercourse with his spirit, the prince of the spirits of the dead, was not to be confined solely to him, was immediately proved by the spirits of the dead rising at the crucifixion, and going into the city, and shewing themselves to many. This was a direct and incontrovertible demonstration that the law of Moses had lapsed so far as it regarded Christians. And this fact is still more confirmed by St. John, who in the apocalypse informs us, that a Spirit of the dead was one of the angels who appeared to him then. Revelations c. xix, v. 10. When John was going to fall down and worship the angel, (supposing probably it was Christ who had been in communication with him,) he said—"See thou do it not, I am thy fellowservant and of *thy brethren* that have the testimony of Jesus." Thus from the first to the last of the Christian dispensation, from the first act of the divine drama of Christianity to the last, that in which the world winds up its story, the spirits of the dead are great and divinely commissioned agents.

Still more, St. John tells us that there were spirits, both good and evil, active in the church from the very first, c. iv : v. 1, 2 and 3 of his 1st Epistle. Had the law of Moses been in force, certainly John would have reminded them of it: but, on the contrary, so far from forbidding this intercourse he encouraged it by telling the church to prove the spirits, whether they are of God or not—and assured them that every spirit which confessed Christ come in the flesh, they might be satisfied came from God. The lecturer might have told his hearers too what St. Paul says in his Epistle to the Corinthians, 1 Cor. c. xii, v. 4 to 11 respecting the gifts of the Spirit to the church, the very same gifts which the Spiritualists now claim, as the heritage of Christ's church to the end of time, and many of which they now enjoy and use, as the gift of healing, the working of miracles, namely, the wonderful physical manifestations of speaking through tables, lifting them into the air, rapping upon them etc, which confound materialism above every thing, and not less the dead faithless spirit of mere traditionary Christianity. The gift of discerning spirits, possessed by numbers at this day, of using and understanding divers tongues, and interpreting tongues, etc. These very things which so many are ready to attribute to diabolical agency, Mr. White amongst the rest, St. Paul fully recognized as the divine gifts of the church, all given "by the same God which worketh all in all."

Mr. White, however, took care to quote Paul's words to Timothy, (1 Timothy c. iv, v. 1; 2 and 3.) "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats," etc. The lecturer stated that the translation was not very literal—that it should be "demons teaching doctrines," instead of "teaching doctrines of devils." It is not necessary to enter, in the present limited vehicle, into all the philological arguments of such questions. Enough, that in this case, the distinction is really without a difference. If they are *seducing* spirits, it is enough, and if they are demons

teaching doctrines, these doctrines must be doctrines of devils or they are harmless. But unfortunately for Mr. White's intended application of Paul's words to modern Spiritualism, the words themselves mark their real application and the date of it. The forbidding to marry and to eat meats, identify these seducing doctrines, as those of the Romish church, and Paul's latter times are very old times to us, namely, the 10th, and 11th centuries, in the latter of which the notorious Gregory VII, completed these diabolic suggestions of seducing spirits by forbidding the marriage of the clergy. With these doctrines of devils came in all the abominations of the confessional, of absolution by priests for money, of praying out of purgatory for money etc., doctrines so devilish, so opposed to nature and sound morals, that they sufficiently identify themselves.

That seducing spirits would come, Paul clearly foresaw, and the events has attested the correctness of his prophecy: but whilst the doctrines he had particularly in view are expressly marked by him, their application can only extend to Spiritualists if they suffer themselves to be similarly seduced. That the devil is as active as ever to seduce we are quite as well aware as Mr White, but there is no more reason to charge Spiritualism distinctly with lying under such influences, than the christian world at large. As Spiritualists profess generally the same faith, hold the same sincere and living belief in the divine and mediatorial efficacy of Christ. to charge them with being actuated by devils is precisely to do as the pharisees did by Christ himself, attributing his holy work to the devil, which he declared to be the only unpardonable sin—the sin against the Holy Ghost. Is it not as well for such daring preachers, who denounce that which christians, as thoroughly pious and sincere as themselves, declare to be the work of God's spirit, and the spirits of his angels, as the work of devils, to ask themselves whether instead of doing God service, they are not committing the worst and most unpardonable of sins? Would it not be as well for them to reflect on the words of Gamaliel to the Sanhedrim when it was persecuting the apostles? Acts c. 5, v. 34—39. This wise old man reminded the hot-headed Jews, who like so many of our modern lecturers and theological writers are so ready to rush in and denounce their brethren as actuated by devils, before they themselves have actually examined the realities of the case,—that certain false prophets and Christs had from time to time appeared, Theudas and others, who had led away many, but that they had all died out; and he concluded with this sensible advice:—"If this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This surely might induce our zealous neighbours to wait at least till they have made themselves really and practically acquainted with what they attack. If it be false, it is not worth the trouble they give themselves; it will die out of itself: if it be of God they can not move it. This same Spiritualism—has already in ten years convinced three millions of people in America alone! in Europe I believe, there are not less than another million, and the rapidity with which it is diffusing itself through all ranks and classes literally from the palace to the cottage, should set them thinking. It would startle some people to discover in how many royal *palaces* in Europe it is firmly seated; and with

what vigour it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it, men and women of literary, religious, or scientific fame. And if the modern objectors would only just make themselves really and practically acquainted with the phenomena of Spiritualism—for it is on plain and palpable phenomena, not on mere fancies, that these millions of believers base their faith—and then after such a real acquaintance with these phenomena, they would just take the trouble to make as careful an examination of the ancients, the Chinese, the Indians, the Greeks, the Romans, they would find precisely the same doctrines built on the same familiar phenomena, existing there and as clearly and fully enunciated by them. Let them then, go to Socrates, to Plato, to Xenophon, to Pythagoras and Appollonius of Tyana, a man living only sixty nine years after Christ, who for his wonderful power of healing was declared a sorcerer, but who says of himself—"A sorcerer I am not, but a better man sustained by God in all my actions. Sacrifices I have no need of, for God is always present to me, and fulfils my wishes, so that I leave all those cheats and impostors behind me." Let them take a passing peep at Zoroaster and the wonders of the Zenda-vesta, and a glance at the marvellous doctrines and healing powers of Egypt. Let them read what Strabo, Suetonius and Tacitus say of the miraculous healing powers of the Emperor Vespasian. Let them then descend to the great theosophists and therapeutæ of Alexandria: the neo-Platonists, Plotinus, Porphyry and Iamblichus, who are all advocates for the doctrine that the Spirit of God not only dwells in sincere believers, but endows them with marvellous gifts. These men were perfectly acquainted with the most familiar forms of Spiritualism, Mesmerism, and Clairvoyance. Iamblichus tells us that the body of a person, whose inner eye is opened to the Spiritual world, may be cut or stabbed at will without feeling it. He tells us "there are, however, different kinds of divine inspiration; therefore the appearances are different. Either God dwells in us himself, or we are consecrated ourselves to him wholly. Sometimes we participate in the highest, sometimes in the intermediate, and at others in the lowest degree of power. Sometimes God is revealed in his full presence in us, sometimes it is a union through inspiration."

Let the objectors consider these doctrines of Pagans, and ask themselves whether they are willing to be left so far behind Pagans? But let them go on. They will find all the ages since thronged, with the fathers of the Church; the fathers of the Desert, who, with all their eccentricity, exhibited proofs of divine visitation. Let them consider what Tertullian says of the Christians of the third century; that even then they had such power over demons, that he would have any pretending to be Christians put to death who could not cast them out. Let them follow the course of the saints of ancient Catholicism, who had most undoubted gifts of miracles from the Holy Spirit. Let them study the character of St. Catherine of Sienna; who though living only to the age of thirty-three, healed the sick, walked amid the plague curing and consoling; drew the people after her by her words of fire: stepped into the battle-field and stayed the combatants, reconciled contending parties, and converted the sceptical to their own astonishment; and whose improvised poetry has been declared equal to that of Dante. Who shall

dare to say that the power of the gospel did not work in her with all its original energy?

Follow down the so-called mystics, Eckardt, Tauler, Luther; the theosophists of the 16th and 17th centuries, Van Helmont, Theophrastus, Paracelsus, Croll, Behmen, Richter, Gassner, Madame Guion, George Fox, down to Swedenborg, John Wesley; to those of our own day, Oberlin, Stilling, men whom the religious world venerates. All these, whom the outer world regarded as enthusiasts, bear testimony to the same invariable phenomena, all assert the same eternal law of spiritual life, all claim the same experiences as the gift of God in fulfilment of the promises of his son to his church.

Now, until men have made themselves master of these cycles of facts, first of the modern, and then of the ancient, we must deny their qualifications for judging on this great subject. Until they have gone patiently and candidly into all the manifestations of to-day, ascertained their actuality, carefully studied their tendency, and then have gone with equal care through the history of the past, which deals with the same laws, and developments, they have *no right* to dictate on this subject. They stand in the position of quacks and empirics, uttering their ignorance in the presence of the aggregate testimony of the great psychologists of all ages and nations. For, whatever they may suppose, the same mighty and eternal Power has been visiting the souls of his creatures with the same baptismal fire of spiritual life, growth and sustenance; visiting them by his own spirit and the spirits of his messengers through all the vast worlds of nations ages and histories. For as St. Paul declares, God has at no time left himself without a witness in the souls of men, even in the darkest and most pagan periods. Therefore, they who live to-day, and never heard of the long past ages and people to whom we have referred, are at this moment experiencing in all the varied manifestations of Spiritualism, identically the same phenomena which these persons, thousands of years ago, unheard of by them, then experienced: and the great and prominent laws of the divine economy, thus testify to their own truth beyond all human challenge.

I am not, therefore, attaching any weight to the dicta of individuals except as the dicta of a class: and these arguments of Mr. White, are precisely the same as have been used, and are used by able editors and zealous theologians in America as well as here, passing like the wind over the grass, and leaving Spiritualism in its undisturbed verdure. They are all based on this same cardinal defect of knowledge of the history of psychologic philosophy in the different ages of the past and the present. Mr. White's knowledge, personally, of the real phenomena of Spiritualism, is very slight indeed, yet he ventures to oppose it to the real knowledge of all the past ages, and of the millions of present believers, many of whom have for years been daily conversant with these phenomena. Can he, or any man, hope with the feather of a superficial observation to move the deep-seated rocks of experimental knowledge, any more than those who have gone before him?

From what I have said, it will be seen that Mr. White has, however, advanced beyond the first mere rudiments of Sciolism. He scouts the very idea of Spiritualism being humbug, legerdemain, or mesmerism. He gives to millions of

serious and sane experimentalists, the credit of dealing with realities. He has in fact, advanced to the devil. So far so good. That is a substantial step; a real gain. How many thousands, philosophized out of all faith in spirit; men believing themselves wise, who have gone back to materialism, or in other words, to something more dark than paganism, would rejoice if they could have proofs of a devil! Oh! to them what comfort in a devil! For if a devil, they would know that God and His angels were not far off, as sure as that there must be a sun before there can be a shadow.

The devil is Mr. White's Deus ex machina. With the devil he performs all sorts of marvels. He makes him restore dead Christianity to life: revive the living God and the conscious Saviour in the soul. He revives defunct faith; casts out the devil of unforgiveness; opens the heart to heavenly and brotherly love. He purifies by him our fallen and gross nature; triumphs over the flesh and his own diabolism; kindles the spirit of fervent adoration; opens the vision to see angels walking, the ear to hear their celestial voices; expands the intellect to comprehend the greatness and the wisdom, and the inner sensorium, to feel the unspeakable love of God. He makes his devil charm the fierce and irritable to peace and patience; he converts atheists to the profoundest and most grateful belief in the gospel, which all the empty formalism of pulpits had failed to do. He diffuses a heavenly peace through thousands of human dwellings and binds together families and friends by new and holy bonds of affection. He brings men up shivering from the cold barren clay-pits of materialism; from the slime-pits of animalism; from the arctic frost of a dead faith; from the nettle beds of controversial theology, and plants them in God's open sunshine, on the solid floor of his truth, where the winds of spiritual health are blowing around them, where the rays of his light and love come down in silent but perpetual showers, sending life, strength, beauty and abundance through all his spiritual creation. He casts down the creeping, clinging fear of death; he makes firm in the human soul the assurance of life, firm as the consciousness of life itself; and enables the modern as the ancient Christian, to walk on humble, but triumphant, peaceful, patient, loving, and rescued from the lusts of Mammon and the teazings of ambition; enfranchized and sanctified to God, to Christ, to his brother man and to eternity. All this Mr. White, and such opponents do with the devil, if the devil be the source of Spiritualism, for such is Spiritualism, come whence it may. The opponents may not know that such is Spiritualism, such its effects: no matter, it does not exist by their knowledge; Spiritualists know it, and wherever they are, from India to the farthest America, those who alone have committed themselves to the guidance and guardianship of God and his Christ, will shout from their distant abodes, "It is the truth as we have found it to our unspeakable joy and advantage!" Such I have found it; such my family have found it. It has made known God as a living God, no longer "a God hiding himself;" Christ, a present and perpetual Saviour. We have found the great ministry of angels, established from the foundation of the world, still as real and active as ever. We have found our departed friends coming around us in their beautiful spiritual names, with messages and airs from heaven; with gifts of new and wonderful interest. New pow-

ers, faculties and pleasures have sprung up on our hearth, before which the mere amusements of the world, operas, theatres, concerts, earth-parties, appear "stale, flat, and unprofitable."

Let Mr. White and his colleagues ask themselves seriously, whether men really do gather grapes of thorns or figs of thistles? Whether the great test of Christ for all things—"By their fruits shall ye know them" is yet a test? If so, how vain are the endeavours to drive four millions of men whose ranks are every day fast swelling, from the substantial knowledge of what they have proved and approved? Whilst Mr. White was triumphantly exclaiming in his pulpit, that if this new Spiritualism (which by the way, as we have seen, is not new at all,) be really from God, it ought to make a more magnificent appearance, like Christianity at first.—Spiritualism was rushing on so rapidly that it was his own plea for taking it up. He declared that it was spreading everywhere with astonishing velocity. That it had already in, ten years time, won three millions of adherents in America, and 17 journals devoted to it. That it was spreading through England, through Europe, through the whole world, and that too amongst the most able, educated, and intelligent people, men and women, of the soundest judgments and most practical experience, of world-wide fame, so that it would not do any longer to let it alone.

Surely that is important, that is imposing enough—in ten years to have converted to it three millions of souls! Did Christianity do this at first? I believe not. Christianity, like its new manifestation, was at first represented as a devilish agency. The Roman and some of the later Greek writers, contain some of the most repulsive descriptions of it. They called upon the emperors to extirpate it as a barbarous and even an obscene superstition. It was the *superstitio prava* of Pliny the younger: the *exiliabilis superstitio* of Tacitus: the Christians were the *homines per flagitiis invisos* of that historian. Every classical reader can lay his hand on these statements. Let then, Mr. White content himself. The sun makes no noise as he shines, yet he vivifies a universe. The dew makes no riot in falling, yet it feeds all vegetable, and, therefore, all animal life. The leaven which is now fast leavening the old dead lump of mere literal Christianity, is silent and unseen, yet it is pauseless in its action. The stone cut out of the mountain without hands—is rolling on as silent as the spheres, yet it is destined to fill the whole earth.

It is now necessary to give our readers a knowledge of what are the lecturer's views on a most vital question, that of the destiny of our fellowmen; for when this is known it immediately throws a light on the origin of his attack on Spiritualism. He declared it as his fullest and most solemn conviction that every one who has not received the gospel at the time of his death in any age, or any nation, is certainly and eternally destroyed, that is, annihilated. He declared that the Spiritualists promulgated a *new* doctrine, namely, that there is a succession of worlds after death, where spirits not fully purified, and therefore, not fully fitted to dwell immediately with God and his angels, dwell and pass on from one sphere to another, as they become more holy, till they at last reach the heaven and visible presence of God. This he denounced as wholly false, and contrary

to the whole of the gospel teaching. In stating this opinion, he grew very much excited, and declared that this was the clear, and positive doctrine of the New Testament; exclaiming "there is nothing but absolute destruction for the souls of the wicked, and of those who have not accepted Christ. There is nothing ! nothing ! nothing ! but destruction by the eternal fire !"

That there is no mistake on this head we learn from his own evidence in print. We have, presented by himself, a small volume styled "The Theory of Missions," and a larger one called "Life in Christ." In his "Theory of Missions," Mr. White denies as horrible the doctrine of the Missionaries, who call on people to support missions on the plea that they are saving those who do not hear of Christ from eternal torments in hell. That their doctrine is that all, men and women, of whatever age or nation, who do not obtain the preaching of the gospel, as well as those who reject Christ when heard of, are plunged down into eternal fire.

To escape from this very horrible doctrine, Mr. White adopts, on what he deems scriptural authority, a somewhat milder notion : he annihilates such persons. Yes ! all living souls, in all ages, from the foundation of the world to the present time, and hereafter to the end of the world, who have not received the gospel of Christ, will assuredly be annihilated at the general resurrection. Though they shall go into an intermediate state till the resurrection, they will then have no further offer of—or chance of salvation.

Now the moment we understand this doctrine, we see at a glance the origin of the preacher's antagonism to Spiritualism. He is pledged both from the pulpit and the press, to advocate the utter annihilation of the souls of innumerable millions of his fellow creatures ; if we are to judge from appearances, of ninety-nine hundredths of the whole human race, from the creation to the end of time. We say ninety-nine hundredths, for are there ten in every hundred of human beings on the earth at any time, however good, who are so pure and perfect, at the moment of their death, that they are prepared to be received into the immediate presence of God, in whose holy eyes his very ministers are not pure ? If not, they perish according to Mr. White, inevitably and eternally. Now this doctrine, infinitely as it is preferable to that of tormenting eternally, souls unvisited by the gospel, is still monstrous, and most libellous of the divine attributes. To suppose that the all-wise, all-good, all-merciful God, the same God who so loved mankind, that he sent his only son to die for their salvation, shall have created the great bulk of the incalculable millions of his rational creatures only, to annihilate them, is a doctrine so entirely opposed to every idea of justice, and mercy, that the moral sense of man revolts at it. That he who desireth not the death of a sinner, and that he who came to seek and save that which was lost should thus make havoc with his fair creation, is incredible on any conceivable principle. Man may be willing to annihilate countless millions of beings, thinking, living souls, quivering with all the sensibilities of life, and the hopes of immortality, but that God should be so ready to destroy what by his love he embraces and by his power and wisdom he might raise and glorify, is not so readily to be conceded. Such a theory degrades the all-gracious Deity below the veriest bungler that ever made a pot,

Take the simile of the potter used by Jeremiah, c. 18, and again by St. Paul to the Romans, c. 9. If such a potter should mar not one vessel on his wheel, but ninety-nine hundredths, nay nine tenths, or one tenth, he would be ejected from the veriest pot-shed in the land, and derided as an incurable bungler. Shall we dare to conceive of the sublime architect of the universe, and of the human soul in such a manner? Is it not far more consonant to our ideas of his power, his wisdom, his love and his long-suffering, that what he has so wonderfully made he shall as royally raise, ennoble and perfect, at least in its far greatest part, having infinite worlds and infinite ages to accomplish it in? Is it not marvellous that the love of his neighbour should not more affect Mr. White, undoubtedly a benevolent man, than that he can, in his doctrine, contemplate the wholesale annihilation of his fellow creatures with the most unruffled mind? But so abhorrent to him is the doctrine that there is a chance for these unhappy souls beyond this little, fleeting being, in that boundless eternity where they may yet come to perceive the truth, and advance towards the divine beneficence, that he looks on Spiritualism, which holds out such a hope and trust in the Divine Spirit, and in its holy messengers, as a fearful heresy.

Spiritualism, in fact, comes with a divine commission utterly to annihilate the whole system of annihilation. On it, therefore, Mr. White makes unmitigated warfare. He contends that there is no single trace of any doctrine of progression, of a succession of states after death in the Old or New Testament. Let us see. We, on our part, believe the whole system of eternal annihilation to be built on a few doubtful phrases. We believe that a little philological examination of the terms applied to duration in these cases will show them to be nearly all period-lasting. But for such disquisitions, this is not the place, enough, that to economise our space, we prove our own position. Swedenborg was taught by the angels, with whom he conversed, that there was a succession of worlds or states, for the progressive improvement and advance of souls. All angels and departed spirits now teach the same as a fact to the Spiritualists, and both scripture and reason, in our opinion, confirm that view. Mr. White said in his lecture if there be such states, why have 1800 years elapsed without so important a fact being made known? Is it likely, he asked, that such a truth should be kept concealed so long?

We might just as reasonably ask whether it was likely that so great a fact as the coming of Christ and all the truths that he brought with him, should have been delayed 4000 years. When a Saviour and restorer was announced to man at the fall, would it seem likely that his appearance should be distant 4000 years? Yet God fixed that period in his divine economy, though it was declared that in his name alone could the nations of the earth be blessed. We might just as rationally ask why such a continent as America was concealed for nearly 6000 years? Yet God did conceal it, and when it was needed for his purposes brought it forth and peopled it with great nations. We have waited much longer for gas, steam, electricity, and telegraphs. But they were necessary as civilization advanced and have come in their appointed time. So Spiritualism was needed to combat effectually materialism, animalism, and the fossilization of the churches.

and it has received a fresh and wonderful dynamic impulse. Many other great truths both physical, intellectual and spiritual, still undoubtedly await in the bosom of the future the call of God, for he is as infinite in that direction as in any other. There are many things which both our Saviour and Paul said were too hard or high for those early times, which most probably will be brought out for the more advanced ones,—needs for them, as they were superfluous for less artistic ages.

But let us not confound a stronger afflux of spirit with a totally new dispensation. No, Spiritualism is as old as the Bible. The theory of the succession of worlds is just as old too. The Hebrews, Mr. White very truly showed, held a faith in such a series. They had their Gehenna, their lower and upper Hades, and their heaven, the abode of the Lord above that. There were at least five ascents, including our earth, in their secular scale. Solomon, when dedicating the Temple, asked how was God to dwell in that house, when the "Heaven of Heavens" could not contain him. Thus there was a heaven of heavens, a sort of universal heaven, containing the lesser ones. This was evidently a fixed idea at the coming of our Saviour, for before his departure (John c. xiv.) he tells his disciples that in his Father's house are *many* mansions: and he says that if it were not so he would have told them, evidently meaning, that as they believed with their countrymen, the Jews, in a number of heavens, he would have told them the truth, even had it been to extinguish that idea.

Now, if there be many heavens, or regions, is it not rational to suppose, as the angels always teach, that these regions are successive, adapted to the condition of Spirits who have for a period to inhabit them? If all Spirits, not decidedly evil, on being admitted to the invisible world, were by some miraculous power, made at once as spiritually perfect as the highest angels, why should they not dwell with them? The plurality of heavens infers a plurality of states, and accords with the highest conceptions of an all-wise Creator, still educating, still accomplishing his intelligent children amid the ever opening mysteries and wonders of eternity.

This idea was accordingly confirmed by St. Paul (II. Corinthians : 12) who tells us that he knew a man, supposed to be himself, caught up to the *third* heaven.

So there are, according to St. Paul, not only different heavens, but a succession of them. Christ says, there are many, and Paul does not limit them. He only reached the *third*, and there even learnt things not allowed to him to relate on earth.

But that sins *are* forgiven, in these states, which are not forgiven on earth contrary to the theory of Mr. White, and many other professors, is equally clear. Christ in speaking of the sin against the Holy Ghost, declares that it is the *only* sin which shall not be forgiven, either in this world or in *the world to come*. So then, not only are sins forgiven in the world to come but *all* sins may be forgiven there except *one only*. But if sins, and all kinds of sins, are there forgiven, with only one exception, there must be progression. To pass out of sin into forgiveness is itself progression. But in the infinitely varied degrees of sin and impurity which in so wide a capacity for pardon must exist, the need of a wide field of

progression and purification is apparent. And as in all the works of God that we are acquainted with, the work is one of progressive development, the plant from the seed to the leaf, the blade, the flower, the fruit: the man from the child to the adult, to old age, and then to the disembodied spirit; so we are warranted by every principle of analogy to believe that there is the same progressive development hereafter. It is the only idea in accordance at once with our experience of nature, and of the sublime attributes of the Creator. When, therefore, the lecturer exclaimed as in the superlative of reproach:—"The Spiritualists believe in a succession of heavens: in a perpetual advance from evil to good, from imperfection towards perfection!" it seemed to me the noblest eulogium that he could have pronounced on this faith.

Some of Mr. White's objections were too obviously groundless to demand more than a notice, such as that Spiritualism was intended to supersede Christianity. If some wild Americans have asserted themselves independent of the Bible through possession of a new revelation, Christian Spiritualists are no more responsible for that than the Independants are for the blasphemies of the Mormons. That the devil is hard at work to mislead men through Spiritualism we are quite as much convinced as Mr. White, but we are equally convinced that his exertions arise from opposition to God's own movement in Spiritualism, not from his introduction of this movement. "Offences will come, but woe unto him, by whom they do come." Christian Spiritualists, who are the majority, hold fast the Bible, and are no more responsible for the follies or the extravagances of others, than Protestantism is for the burnings and butcheries of past Popery, or for the assumed supremacy of the Pope.

Again, he asserted that if Spiritualism were true, it would not maintain one thing in America, another in England, another in France, and another in Germany. The highest Spirits maintain in every part of the world the truth of Christianity, but other and lower Spirits maintain such doctrines as please their votaries. There is no safety but in the Cross, and they who will not seek safety from it, will be led into error and differences, whether through Spiritualism or without it. What is the condition of the Christian world now after its having existed for upwards of 1800 years? How much crime and sensuality, and ignorance prevail? How many contradictory things have the churches maintained and still maintain, though all professing to walk in the light of Christ? If the argument of universal unity of doctrine were to be the test of a true church, the Christian church must long ago have been condemned as spurious. The apostles themselves disagreed on circumcision, on eating with the Gentiles, and other points. Paul disputed with Peter, and Barnabas with Paul. The Roman church was at variance with the Greek. The Roman and Greek churches were at variance each in itself on points of doctrine and ritual. The Reformation instead of union, produced multiplied discordances of practice and opinion, which still exist in the shape of High Church and Low Church, Puseyites, Independants, Baptists, particular and general, Quakers, Hickites, Presbyterians, Kirk and Free Kirk, Antinomians, Erastians, Sandemanians, Swedenborgians, Unitarians, Arians, Universalists, Dunkers, Shakers, Methodists, Calvinistic and Ar-

menian, Whitfieldites, Wesleyans, Kilhamites, Primitive Methodists, Bible Christians. Old Lutherans and new Lutherans, Reformed-evangelical on the continent, with Mückers or Pietists, and remains of the old Anabaptists, etc. etc. If want of agreement in teaching or practice is to invalidate Spiritualism, which has never yet raised the flaming faggot, or built an Inquisition with its racks and torture, or called out the trooper with the exterminating sword against those who ventured to disagree with it, woe to the Christian Church at large, which is not only full of violent contentions of both opinion and feeling, but is drenched in the blood of the saints.

But in answering another objection, we may more fully answer this. Mr. White said that the Spiritualists, when pressed, admitted that the modern inspirations were not equal to the old, and yet he contended that if they came from the Divine Spirit they must be of equal value and authority with those of the apostles. On this head I gave him the following illustration in writing:—The sun, from the centre of our system, pervades the whole of it by its rays. Whatever of life, animal or vegetable, exists in any part of it, exists through the law of God, by its action. All the developments and processes of physical life, all its changes and manifestations, are the result of the emanations from the sun. But how differently! In what infinitely differing degrees do the rays operate in different parts of the system, and when moving through purer or grosser media. The rays of the sun travelling through the ethereal space, we may suppose fly onward in their direct course and greatest velocity. When, however, they strike on the grosser atmospheres of the planets, they become refracted, and dispersed in all directions, producing their intended effects, but in an infinite variety of results, and with infinitely varied degrees of purity and intensity. In the tropics, with what force and splendour do they act! What Magnificent forms of vegetation and of animal life do they produce. How different again in the temperate Zones, how much diminished in the arctic circle, till they cease to act at all, and there remain only frost and night.

In all these progresses and processes of emanation, the sun's rays enter into combination with matter; mingle their nature with its nature, and thence produce their endless effects of varied life, color, taste, odour, with all their sustaining, destructive, and remedial powers. Yet in all these cases it is still the sun, and its genuine rays which, under God, effect all these miraculous results: for without the sun there would be nothing but eternal frost, eternal physical death. Nay, we may go still further, and say, that amid all the perfected forms and qualities which the sun's rays produce, there are frequently defective, distorted and even malignant forms and abortions. Yet—in all these the pure and living rays of the sun are as really operative, though not so harmoniously as in the more perfect developments of nature. And this is, because these life and form-giving rays are met by opposition of gross and even diseased media, and are thus productive of defective, and distorted, and sometimes monstrous organizations. Still, they are the effects of the genuine rays of the sun, for without such rays, no physical life can exist. Those rays, at least the calorific ones, operate in what we often think perfect darkness, in vaults and cellars, producing vegeta-

tion, either of fungoid or colorless kinds. Nevertheless, the operative principle in these colorless and fungoid vegetations is the action of the sun. So not only by the argument of analogy, but by the assurance of the apostle Paul in the Epistle to the Hebrews, that all things are made after a pattern in the heavens, we are taught to believe that the Spirit of God, from his central throne, fills all the infinite universe, and communicates of his spirit, by measure more or less, according to his manifold plan, to every rational creature. To great prophets and apostles a fullness of divine afflatus proportionate to the greatness of the work to which they are appointed, and so on, in varied measure and degree, down to the smallest requirements of the spirit placed in the smallest circle of Spiritual labour and influence. As the sun's rays mingle and combine, to produce their necessary development, with matter, so no doubt, the divine spirit mingles and combines, to a certain degree, with the minds through which it operates, so that not only do the inspirations differ wonderfully in force, intensity and scope, but are more or less free from the mingling of men's own minds and qualities. Nay, there can be little doubt that the analogy betwixt the action of the natural sun and that of the spiritual sun, the Divine Spirit, is carried on much further, and to a startling extent. That, as in the natural world, distorted or defective creatures are produced by the vitality of the sun, meeting with resisting and distorting influences, so in the spiritual world, the divine inspiration comes forth through such distorting media and causes, in forms which are not to be admitted to be fully divine, but yet have the power of God in them. This is to me very clear in the case of fanaticism, and in some forms of false worship, which have yet undoubtedly traces of the divine in them. At least, it would be a bold thing to pronounce, in some of these cases, that they had not arisen from resistance to genuine inspirations. Even in legitimate cases, God's ways are often not our ways, nor at all in accordance with our notions. I do not pursue this argument so far in order to defend extravagance, or delusion, but to shew the necessity of caution and careful enquiry before we condemn. Well is it for us that God has given us, through Christ, certain means of judging whether a thing be wholly from him, for if so it must be wholly good, for men do not gather grapes of thorns, etc. And by the same rule we can judge of comparative and mingled good. But that all communications from the Divine Spirit should be of the same rank, dignity, and value, as those of the apostles and prophets, is certainly contrary to everything speaking through nature or through the spirit. If that were the case, the prophets and apostles would be on the same plane with Christ, as to inspiration which is impossible. That which is given by *measure*, can not approach that which is *without measure*. As in nature the work of an elephant can not be achieved by the ant, so in Spiritual life, the measure of the apostle is not given to every Christian who has only to seek his own edification or at most that of his neighbour. Yet in the latter case, the inspiration may be equally genuine and as much from God as that of the intellectual giant, the most spiritual apostle, or the most august archangel.

Mr. White admitted that this was "A very luminous and beautiful exposition of what," he says, "I cannot but regard as the true doctrine on Divine Inspiration." Yet in his subsequent lecture he returned to the charge, that Spiritualists, when

pressed admitted the present inspiration to be inferior to the ancient. The reader will judge whether the above illustration does admit anything of the kind. On the contrary, Spiritualists consider that the present inspiration is identical with the old, and part and parcel of Christianity. Whether in these latter ages, communications precisely of the same character, as those given to the ancients will be given, is a question. It is not likely that men will be commanded like Isaiah to walk naked for three years, or like Hosea, to marry first a prostitute and then an adulteress, to symbolize the corruption of their nation, neither may they receive the same ultra missions of denunciation and thunder. God varies his mode of action to the character of the times; but the measure of power exerted is the result produced. Now we have sufficiently commented on the wonderful progress of Spiritualism: and there is no reason why as magnificent productions should not be given now through the press, as formerly, though oral proclamation or epistolary dictation. Some very beautiful and some magnificent writings have already appeared both in America and this country. If any one would read such poetry as has been rarely surpassed since Milton, let him read Harris's "Lyric of the Morning Land" and of the "Golden Age." But my space stops me. I must return to these topics another time. Suffice it here to say, that it is not likely that God in the work of private and domestic edification, will send the thunder of archangels, any more than to use Mr. White's own metaphor, that the great bell of Westminster will be rung on every ordinary marriage, or to tinkle in the members of the Commons to a division. But occasions may come when the great bell of the spirit may have to send forth its stupendous tones. God's arm is not shortened,—there is nothing to prevent it.

I had still some remarks to make on Mr. White's view of the ministry of angels, which turned out to be so identical with that of Spiritualists, that one wondered why he had opposed this at all. But as if recollecting himself, he said they must not be confounded together. "The angels in scripture *never came in their own names*; those of Spiritualism *always do*. The angels came invariably in the name of the Lord; those of Spiritualism *never have done so*." This every Spiritualist will instantly recognize as so singular a mistake that it needs no refutation. Not only did the angels of scripture frequently announce themselves in their own names, as Gabriel and Michael, or in other scripture books, which though now not canonical, were long held so, and are still credited by the Jews; as Raphael, Azrael, Uriel and others; but *never* do good angels, whether departed spirits or not, come but as messengers of the Lord. On this head there are many beautiful and important things to say hereafter. The only remaining difference then, betwixt Mr. White and the Spiritualists was that he *believes* the angels now come unperceived; the Spiritualists *know* that they are perceptible to all the senses. And thus this ingenious opposition was reduced to a mere question of consciousness, or unconsciousness. And is this all! What a splitting of hairs! What a shaving of films! In this difference the Spiritualists have clearly the advantage. The lecturer does not know when ministering angels come; they do: many see them as well as converse with them. And it is worthy of note that whilst the ancient angels had names significant of their natures and office—Ga-

briel, the strength of God ; Michael—the humility of God ; Raphael, the medicine of God, Azrael, the succour of God, a beautiful name for death : so the modern angels, the spirits of the departed as well as the rest, have their names expressing their qualities, thus shewing that the law of God, in these matters, is the same, yesterday, to-day and for ever. One spirit is called, Wisdom in Humility, another Comfort, another Verity, another, Moving Onwards, another The Quiver of Divine Delights. Let us, to conclude, pray that our opposing friend, and all who stand thus on the very edge of the truth, may have their eyes opened. As he has kindly endeavoured to pluck the mote out of our eye, let us pray that the beam may be extracted from his eye, that he may enjoy the privileges which venerable old Hesiod, a thousand years before Christ, nearly 3000 years ago, rejoiced in :—

Aerial spirits, by great Jove designed,
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions good, or bad, below :
The immortal spies, with careful watch preside,
And thrice ten thousand round their charges glide.

Oper : et Dies ; lib : I. ver. 121.

—:o:—

TO MY POET FRIEND IN THE SPIRIT WORLD.

From the forthcoming volume, entitled "Confessions of a Truth Seeker."

Sing to me friend of the years that are gone,
When Hope flush'd and glow'd bright like a nebulous star ;
When Youth's pulses beat high and its vision swept far,
As gaily we sung in the joy of the morn.

Sing to me songs of the friends we loved best,
A merry, a happy, a generous band ;
Of the joys that we shared, of the schemes that we planned,
When the noblest thought was the welcomest guest.

Sing to me friend from that deep heart of thine
All the wonderful song of life's mystical march ;
With its griefs, and its fears, and its hopes which o'er arch,
The waters of Death, and spaces of Time.

Sing to me friend of the bright spirit-band,
They whose feet have the shores of eternity trod,
The dear angels who guard us and guide us to God,
O sing me the songs of the Heav'nly land !

* * * * *

Sing on O Seraph ! Thy soul-witching strain
Doth a solace, a peace to my spirit impart,
'Tis the music of Heaven ; O breathe it again,
It lightens, and gladdens, my o'er-laden heart.

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BEING A
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JAN. 1st, 1859,

[PRICE 1d.]

PASSING EVENTS.

With this Number our subscribers will receive No. 4, containing Mr. Howitt's remarks on the discourses delivered by the Rev. Mr. White, Baptist Minister, Kentish Town, on the subject of spirit-intercourse. Additional copies, as a Tract, may be had on application to our publisher or at the *B. S. Tel.* office, Keighley.

The subject of Spiritualism is exciting considerable attention from the press, the pulpit, and the platform as well as in domestic circles. We hear too of many movements amongst Spiritualists themselves which have none of our approval and for which we are no more responsible than are the opponents of Spiritualists responsible for each others conduct and arguments. Our course will be, to continue to lay before our readers, facts and reasonings to demonstrate and illustrate spirit intercourse, and, as every days experience proves our space to be too limited, we will, as soon as practicable, arrange for a larger size. We shall be glad to receive suggestions and help towards this from our friends.

We have just received intelligence from Mr. H. Whitaker, 31, Newman St. London, W., of a new mode of obtaining communications from the spirit world. This new development has occurred through the mediumship of Mrs. Marshall, and consists of a new mode of direct writing. Mr. Whitaker kindly offers to give instructions to Circles desiring information and will also supply us with further particulars for publication.

An esteemed correspondent need not be alarmed about our becoming cred-ists. Our pages will be as free to all as space will permit; and our position is partially defined in a reply to an "earnest enquirer." We may add, that each contributor is responsible for his own sentiments only. That sentiments may occasionally be put forth which our friend could not endorse, nor seek to propagate or defend, is just possible; but for our own part we admire the man who clings to his old clothing until he gets a better suit! It is worth while to make such a person a present of a new one, since he would evidently take care of it. Let us bear with one another for the good of all.

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THE BRITISH
A MONTHS
COLLECTION OF FACTS
IN
SPIRITUALISM.

I have, during the past month, amused myself by writing down some of the more interesting facts, which have come to my notice, and already they form a goodly number. Many persons think that the evidences of spirit acting are few and far between, but it is not so. Almost every one you meet could give you some remarkable experience, if you would only draw it out of him. The following instances are given in proof of this, and I am prepared to authenticate every one of them.

A lady walking in the country, suddenly saw a pond and two little children playing by the side of it. Whilst she was looking at them, they fell into the water and she saw them drowning. The next day she got a letter from where her two children were at school, telling her of their deaths in the way she had seen in her spirit vision.

A lady, whose husband's conduct to her had been the cause of their separation, and of his going abroad, saw one night, the vision of an angel, standing by her bed. The idea of her husband, was at once impressed upon her mind, and she said aloud, "Oh, forgive him!" The angel answered her,—"He is forgiven. He is now immortal." The next day she wrote down the particulars without saying anything to any one, and sealed it up, waiting for what she might hear. In due time she received a letter that he had died that very day under circumstances that gave her good hope that the angels beautiful words were true.

My wife called at Brighton upon a lady, an old friend, whom she had last seen at our house in perfect health, and found her suffering from severe illness, though cheerful and happy beyond description. She had found comfort in the soul-speaking truths of spiritual intercourse for some two years past, having had frequent communications through her own hand; but on this occasion she could not conceal the deep happiness she felt from a heavenly vision which had been vouchsafed to her—the first opening of her spirit sight. This is a copy, taken from the paper which she wrote down, describing what she saw.

"During the most severe stage of my illness, and when Dr. H—, had but little expectation that it would terminate, what is generally called, favourably, whilst I was wide awake, and more calm and collected than I am at this moment, in recalling the blessed scene, the Sun appeared to grow very large, and to descend like a shaft from heaven, filled with myriads of angels. Four or five of the angels grouped themselves together in such a manner as to form a cradle with their wings, into

which my soul, as a new born infant, was most gently laid. They then most soothingly wafted me up this long, long vista, the multitudes of angels making way, and looking lovingly on, as if rejoicing in the work of love. High, high up, and in dazzling light and glory—such as Isaiah describes in his vision, was our adorable Lord and Saviour.

I dare not gaze, but seemed to bury myself in my winged cradle. My loving bearers then offered me to the Lord, as one who had been made willing either to remain in the body, or to leave it, as might best harmonize with His Divine Will. Oh never! never! can I forget the thrilling look of love when He smiled upon me and said, 'Be content, she is accepted.'

I was returned in the same tender manner to my poor suffering body, but so penetrated with holy joy, that I was unconscious of any other sensation, and made to feel so trustingly sure I was in the Lord's hands, that nothing like anxiety could find entrance. I longed to communicate this at once to those around me, but I was told to let my soul feed upon the glorious sight, and not to weaken its effects by talking of it. It was truly a rich and inexhaustible feast.

November 2nd, 1858."

She said what agony it was to find that she was come back to the flesh from the glories of this ineffable opening of the soul, and how she longed and yearned to embrace once more, and for ever, the mercies of her Father's love.

Now, on the 9th of November, her yearnings have been satisfied, and she has been taken from us in peaceful slumber, *in the spirit cradle of the angels wings.*

A gentleman, for several years a resident at Naples, in the highest diplomatic office, informs me that Spiritualism had long excited much attention there in the highest circles. Prince Luigi, the brother of the king of Naples, is himself a medium for writing, and constantly hears a voice speaking to him, from which he derives instruction. He has volumes of Mss., written under impression, and a large library of works on the subject of Spiritualism. I wish his brother, the king could hear what some of these "voices" would say to him.

He also told me that at parties, he has seen hand moving and table-turning, and mentioned the case of the wife of one of the foreign ministers whose hand moved on her first trial, and gave in writing answers to questions which she could not have known in a natural way. One was to the question of who had given some jewellery to another lady present, and her hand at once wrote *backwards* the words, "The same person who recommended — to you," and which was declared to be true.

This gentleman also mentioned that he had long known Baron Guldenstubbé, of Paris, and that he had just come from him, having seen the "*direct writing*" obtained upon his own paper. The fact of direct writing cannot be more satisfactorily established than by the testimony of so acute and excellent a man.

I called on Dr. — who informed me that two evenings before, he was sitting by himself in his room writing, with the door shut, when suddenly, it opened full back. Knowing that the door would not open of itself, nor if unfastened, open more than a few inches, he was surprised, but shortly his hand moved in writing—"It is only your spirit friends come to sympathize with you." Presently, he got up and shut the door, and in a little time, it again opened, in the same way. I myself examined the door, and found that it would not open of itself more than three or four inches.

The following letter was sent to me by Mr. T. J. A., whom I had asked to make personal inquiry into the story he had told me:—

"MY DEAR SIR,

November 17.

The incident I mentioned to you the other evening occurred at Wivenhoe, near Colchester, in the cottage of a poor widow, who added to a very small annuity by letting two rooms, whilst her sons earned their subsistence by fishing. At the time of which I write, the widow's rooms were inhabited by Captain and Mrs. B——, a family connexion of mine, and from whom I heard the tale. One morning the two young fishermen went out, telling their mother they should not be home all night as the tide would not serve them. Their mother gave them their provisions accordingly, telling them if they did get home, to knock very gently at the window, so as not to disturb the sick lady (meaning Mrs. B——.) At night she went to bed as usual and as the weather was calm, felt no uneasiness about her sons. She slept till about three o'clock when she was roused by the usual signal at her window; jumping out of bed and quietly throwing open the sash, she looked into the darkness and saw the form of her eldest child. "Be still," she said, "I will light the candle and let you in." On opening the door she found no one there, nor could she obtain any answer to her calls though often repeated, and thinking she had been dreaming, she re-entered her room to return to bed. But again she heard the knocking at the window and a second time she put her head out the window and called her sons by name. No answer was given and feeling something drop on her forehead, which she supposed to be rain, she, almost angry at what she called a trick, put out the light and got into bed. Though not alarmed she could not sleep and at day break rose to dress herself. The first thing she saw was a slight stain of blood upon her fingers, and on going to the little glass hanging on the wall, she was frightened at seeing blood upon her temple, and on the border of her night cap. There was no scratch in either temple or finger, no clue to guide her as to the cause of the blood stain. In a moment the truth flashed upon her mind, and she felt sure her sons were dead. She went to the kitchen and there, sitting in a state of desolation, Captain B—— found her, when, wondering at her non-appearance, he went to enquire about his wife's breakfast. The tale was told, and the blood stains, displayed upon the night cap. Captain B. was startled, for he had heard (or fancied he had heard) the knocking, but he endeavoured to persuade the poor woman she had hit her head against the window. No, she was sure she had not, and what she had supposed to be rain was, in reality blood. She bade Captain B. examine the window, and to satisfy her he did so, but he could discover no projecting nail or any thing by which his landlady could have hurt either head or finger, but on the small sill, he saw drops of blood similar to those on the night cap. Nothing could be otherwise than conjecture, and taking the afflicted woman to his wife, Captain B——set out to obtain tidings of the young men, but it was late in the day ere their suspense was ended and then the widow's presentiment was confirmed. Her son's boat had been swamped and both had perished. The body of one, the younger, was soon found and on his temple was a deep wound as if he had been struck by the mast of the boat as it turned over. The body of the other was never brought to shore.

Thus ends the tale of the Wivenhoe widow. I have seen her many times, but I never heard her mention the subject, for she never quite recovered her senses. To my sister, who married Captain B——'s son, she has frequently told her tale, and shown her the cap with the blood stains on it."

My Nephew has just returned from staying with some old friends of mine, near Sheffield, who have been living for some years in what is called a haunted house. Whilst he was there, he several times heard strange noises, and which have been familiar to the members of the family since they have resided there. A day or two before he left, my friend's Mother died, at an advanced age, and after a long illness, and either the morning of her death or of the day preceding, when one of the family entered her room, a Robin was seen sitting on the pillow, close to her face. On being asked if she had recognized her visitor, the Mother said that it had been sitting there and singing to her for an hour. It flew out of the window on being disturbed.

The brother of an intimate friend died suddenly a few weeks ago. My friend was staying with me last week, and told me, as a circumstance, that on the day of his death, his uncle and aunt, in a distant part of the country, were surprised by the determined ingress of a robin into the room, in which they were sitting. After being several times driven out, it repeatedly returned.

An eminent Physician, recently President of the College of physicians in London, told me of an instance similar to the above. He was called to attend on a gentleman, whom he found dying. The window was open and a pigeon flew in, and alighted on the breast of the dying man, and could with difficulty be displaced, when it flew of the window, as the spirit, at the same time, left the body.

A gentleman called on me who has just come, after a long residence in Paris, during the early part of which he had filled a high office in the household of Louis Philippe, to settle in London. Knowing nothing of Spiritualism, he was in 1852, given up by the Doctors to die of a distressing disease of the heart, when "manifestations" of raps and moving furniture shewed themselves in his room. Reduced to order and intelligence by means of observation and questions, it was soon told to him how by faith and prayer he might be cured of his earthly ills, and it was not many days after, that his disease was removed entirely, and has not returned. He gratefully and constantly has since persevered with his family in seeking for knowledge, and an increase of love, by prayer and thanksgiving, that he might be able to extend the blessings of health for souls and bodies. Many physical cures, ordinarily called miraculous, have been thus effected in his house on persons suffering from diseases incurable by common means. He mentioned the case of a lady suffering from paralysis for 18 years, who in a few seconds was perfectly restored, and some persons have come with crutches, and others, have been carried into his house, and cured in times reckoned by seconds.

This gentleman also corroborated all I had previously heard of the direct writing of the Baron Guldenstb   and Comte D'Ourches, and told me that he had himself obtained it, the first time he asked for it to be done. He placed in a box a double sheet of paper, and found a prayer in four words written in the French language, and pressed with such force on the paper that it could be read equally on both folds of the sheet.

Through movements of the table, and the alphabet arranged according to certain divisions in different colors, he and his family for years got rapid and long dissertations on passages and chapters of the bible and on high scientific and philosophical subjects. Subsequently even a more rapid mode of communication was adopted, from directions given in the same way. An instrument was formed in the shape of a heart, having a pencil fixed at the apex, and moveable castors at each of the two lobes, the effect of which was to make the pencil move easily on pressure in any direction. A sheet of paper is placed under it, on a small table, and his two daughters sit on opposite sides of the table, with a hand on the "planchette," and they move it about with great rapidity, the pencil all the time making letters, words and sentences. It is, he says, and as I have since heard, from a relative who has seen it done, impossible for the two ladies, or either of them, or for any bystander, to know anything of what is being written, but on the paper being removed, it is found to contain a connected and highly reasonable exegesis of whatever subject might have been proposed, and quite above and beside, in many instances, the intellectual development of the young ladies. In this way some most valuable and voluminous works have, I was told, been written. In fact it seems to be a perfect writing machine, and would be invaluable to editors of newspapers and reviewers.

A new application of an old faculty is also developed in this gentleman's daughters. Having gone through the mental states induced by mesmerism, they have now, for some years, had the power of inducing an open state of the mind at will, and when in this state, it is found that the pages of a book, opened before their eyes, are at once photographed there and on the brain. In this way, daily, several pages of the book they are being instructed from, are opened successively before them, the eyes being fixed on each page for about two seconds, before the next is turned over. The book is then closed, and not again resorted to till next day, when their father takes it, and finds that they can not only read off, verbatim, from their mental photography, the whole of what was opened before them the previous day, but have the faculty of enlarging upon and opening out new and wonderful truths from what they read. Quite a new method of education, but a very reasonable one, both in theory, and as it seems, in practice too. This is a good instance to hold by, of a great truth.—"That the senses take cognizance of gross material objects, and give us ideas of their form, density, &c., whilst the spirit perceives the essences of these objects, and by its mere willingness to receive them, opens a channel, through which truths flow from the higher spheres."

I called on Dr. —, and there met another Physician, who was introduced to me, as having had no sleep the previous night from a cause which he would explain to me. On my asking the reason, he told me that he was an entire disbeliever in spiritual agency, and that on going the previous evening to the house of a patient, he found there, Mrs. Col. —, who was sitting at a table on which rapping noises were produced, and pretended communications being received by the use of the alphabet. He said that the whole was so ridiculous to him, that he could not help joking about it and making fun of "the spirits." I think there are many who will read this, who would have done, and even yet will do, the same thing, and I wonder if the same result will come to any of them. Whilst he was in the height of his glee, suddenly, there was a thundering knock on the table, which electrified him, and made him think that possibly he had not quite come to the end of all that might be said on both sides of the question. He must be an open, true man, for as soon as he saw that there was something he could not understand, he determined to inquire further, and so asked that the table might be given up entirely to him that he might ask a mental question, to satisfy himself. He told me that he then prayed earnestly, invoking the Lord that if what was said as to spirit influence were true, a sign might be given to him, and the table be raised twelve inches from the floor. At this time, his hand only was on the top of it, and he said that hardly had he formed the idea in his mind, than the table pressed against his hand, and was raised a foot from the floor, staying there for several seconds. No one else in the room knew what he had asked.

Reader! What would you have done if this had happened to you? You would have done just what Dr. — did,—fall in your chair, astounded and convinced that you had now to begin to retrace many of your steps and to set out in a new direction,—and you would have said to yourself "and so, after all, Spiritualism is true, and I knew it not!" Dr. — told me that later in the evening, being told of hand moving, he got a pencil, and found his hand, almost immediately, moving about with great rapidity, in unwonted forms, and he assured me, with great naïveté, that he had not moved it himself in the least, but that it was as if the pencil was pulled violently about and all he did was to keep hold of it. All this caused such a stir and working in his mind, that he had laid awake thinking of it the whole of the night. And yet it is worth the loss of more than one night's rest, to get rid of life-long prejudices, and to find oneself no longer obliged to "kick against the pricks."

Only think! A letter this week, from my niece who has lately gone to school, in Switzerland. The house is a haunted one, and as she was going up stairs to the ladies room, she saw "a ghost" on the stairs, and gave a long description of it. She isn't the only one who saw it, for an evening or two afterwards it was seen by another young lady—a Spaniard. It was a *Ghostess*, in long drapery, and with skeleton hands. Oh! they were so frightened.

Mr. K., a well known author, called upon me and told me that the week before he had taken a very sceptical friend, a Dentist, in — Street, to the house of Mrs. Marshall, to hear and see some of her wonderful manifestations. I could tell some wonderful things in the way of manifestations heard and seen by a friend of mine, at Mrs. Marshall's twenty-three years ago, before the name of Spiritualism was invented. She has had them ever since, and on this evening, Mr. K. and his friend, Mr. H., went to her, and heard sounds proceed from different parts of the room, but I think Mr. H. was too strong minded to give in for them, although he made every search and investigation, and could not account for them on any physical theory. The table moved too, but that was not enough. Then a handkerchief was thrown on the floor by one of the two gentle-

men, and in a few minutes, on being taken up, was found to have one or more knots in it. That was a puzzle to him, for he knew it could not have been done by Mrs. M. or Mr. K. I don't think Mr. H. was convinced at the end of the evening, but two or three evenings afterwards, Mr. K. called upon him, and said "You know Mrs. Marshall told you that you were a medium yourself and might have signs,—just sit down and see." They had hardly sat down, before there were raps heard on the table, and shortly afterwards, Mr. H. laid his handkerchief on the floor, and on taking it up, found a very remarkable knot in it. He again put it on the floor, and found another knot on it. Then he laid it down again, and on looking at it, found that both the knots were undone. Again it was laid down, and after a short interval, he took it up, all knotted together in a string. These instances were enough to convince him, and he determined to keep the handkerchief in its knotted state, as a memento of these manifestations, and he put it in his pocket, quite satisfied with the treasure he had obtained.

The evening over, he went to bed, and next morning took out the handkerchief to shew to a friend, and gratify his curiosity by a sight of it. *There was not a knot in it, though it was laying where he had placed it in his pocket.*

Mr. H. W., had also, on another occasion, had a handkerchief strung in knots at Mrs. Marshall's. and was so pleased with it, that he determined to keep it for show in his drawing room, and got a glass shade in which to suspend it for the curious in such matters. The morning after duly placing it there, he went to look at it. *Every knot was untied and the handkerchief was lying at the bottom of the case.*

I called on Mr. H., who astonished me with an extensive series of drawings, done by his hand, during the last few weeks. They describe circles apparently wonderfully accurate, considering that they are formed without the aid of compasses and the interior is filled with different patterns, somewhat resembling the figures formed by the Kaleidoscope and the Chromotrope. Placing them beside the beautiful symbolical drawings of his daughter, and others which I have seen, they shew the wonderful variety of forms which are thus produced. People may say they are only the ordinary products of the imagination, but this is a great mistake. There is an evident continuity and relationship to be seen running through all these spirit drawings, however different may be their forms, and they are none of them at all like what any one has ever seen before,—so that the imagination must, to produce them, have itself gone into some very novel state which is as yet unaccounted for. Mr. H. informed me that in the process of doing them, he knew nothing whatever of where his hand was being taken to, and that he was entirely unconscious of any mental direction of the forms.

Here is a little story by Dr. Ashburner, illustrative of the mental state of persons who have "completed their education":—

"It was my lot to be called in to visit a beautiful girl, who had been reduced to a state of insanity by her father's imprudent communication to her of some good news, which was quite unexpected. Overjoyed she fell with her head on his shoulder, grateful to him for his consent to her marriage, and the liberal arrangements he had made in her favor. On lifting the head from the affectionate position to which she had abandoned herself,—she was discovered to be a maniac. Eminent medical advice was procured, and recourse was had by several celebrated Physicians and Surgeons for the period of ten months, to calomel, opium, and other means usual in such cases. When I first saw the young lady, she was violent in gesture and language. I mesmerised her to sleep daily, for eight days. She had recovered her senses, on my fifth visit; but I restored her cured, on the eighth to her friends. She married, and is now a good wife, and the happy mother of a family. When the intelligence was communicated to her father,

that I had effected a cure by mesmeric passes, and by the induction of sleep, he sent me a message, that he would much rather have followed her to her grave, than that she should have been cured by satanic agency!"

Dec. 4th,—I called on a medical friend and his wife who told me they had been disturbed a great part of last night by noises in the house of knocking, and as of some one walking about, and occasionally of a heavy tread coming up stairs, close to their bed room door, and once rapping on the door, and then going down again. They have had very many years experience of these and even more strange sounds, and sights too.

A clergyman, in Scotland, who a few months ago, heard for the first time, of involuntary writing and drawing, tried if it could be produced through his hand. His hand soon moved rapidly in drawing and then in writing. He has just written that his hand has written out repeatedly, that his death is to take place before Christmas, and his wife's hand also confirms this, much to their discomfort. I have known several curious examples of this sort of information, in the early stages of this wondrous influence,—unpleasing and alarming enough, when taken naturally, but if read by spiritual light, it is prophetic of a change of mental state only,—of parting with some of the mere external coverings of the soul, and of being born again into a higher spiritual light. Paul says of himself, "I die daily," and it is not at all too often for the performance of that highest christian operation. The only way to quicken is to die, and the oftener that is done the better.

W, M. WILKINSON.

A FEW MORE WORDS ABOUT

SPIRITUALISM IN SUNDERLAND IN 1840.

SIR,—The account of Spiritualism in Sunderland, in the winter of 1839-40, as given by your able correspondent, W. M. W., must, I am sure, have deeply interested your readers; permit me to add a few further particulars, as supplementary thereto.

The case was one which excited, at the time, considerable interest : Dr Clanny, in his pamphlet, expresses his satisfaction "at the number of believers in this miraculous case; some of them holding high rank in our national Church, and others devout ministers of our faith, under the denomination of Presbyterians and Wesleyans," besides "a considerable number of lay members of society, who are highly respected for learning and piety."

On the other hand, the case met with virulent opposition ; and Dr. Clanny, for writing his "Faithful Record" of it, was assailed with personal vituperation. Some anonymous scriblers in the *Globe* newspaper, stigmatised him as "a fanatical physician," and his pamphlet as "disgusting," and the Spiritual manifestations themselves as "vile deception," "blasphemy with trickery," with more of the same kind of complimentary language. Dr. Clanny, vindicated himself and those implicated with him in these charges, in a letter to the Editor of the *Globe* ; which that functionary, in the exercise of "a sound discretion," and "for reasons which were deemed sufficiently cogent," declined to insert. It was however, with the letters of his assailants, subsequently published in a separate form.

In this letter, Dr. Clanny says, "I am a sincere member of the Church of England, as is well known to all persons in this quarter; and will assert, without fear of contradiction, that I have ever been the reverse of that which this anonymous slanderer has been pleased to designate me. I have passed a long and unwearied life in the faithful discharge of my professional duties as a physician; and in the performance of chemical investigations for the advancement of science—more especially in respect to objects connected with humanity,—and I may remark that my intimate friends have, generally speaking, been distinguished for science, morality, and humanity. Having made these observations, I fearlessly quote the following trite adage,—'Tell me who you are with, and I will tell you who you are'."

In respect to the truth of the facts narrated in his pamphlet, he remarks, "No man dare dispute in a court of justice, face to face, the living witnesses in respect to all the facts to which they have given indisputable testimony. Let any unbeliever try this plan if he dare. Let such persons even privately examine the evidences in any manner he may please, and he will find that 'God is not mocked.'"

Although after the publication of this letter, Dr. Clanny's anonymous slanderers, reiterated their former libels, I need not say that they dared not accept the challenge he had thus given.

Dr. Clanny, in summing up the case in his pamphlet, considers that "the objects of these signs and wonders are for the direct advancement of the pure doctrines of Christianity"; they are not "calculated to flatter any class of persons, whether rich or poor, but may be designated the essence of christian charity and goodwill to the human race." He adds, "If we believe in the Holy Scriptures, we must, *a fortiori*, believe in a world of spirits, and also that from all time spirits have been seen and heard by many persons at different periods,—moreover, if spirits have assumed visible forms, we are compelled to acknowledge that what has been may be again, not only in our own day, but to the end of the world."

A TRUTH SEEKER.

CAN CHRISTIANS CONSISTENTLY DENY THE EVIDENCE OF THE PRESENT SPIRITUAL MANIFESTATIONS?

Many may think this a bold question! but it appears to me, that the amount of testimony which has been adduced to prove the fact, that Spirits do communicate to men at the present day, demands that this question should be fairly answered, and the subject thoroughly investigated.

It must be acknowledged by every candid mind, that bare assertions, and mere statements of preconceived opinions, are worse than useless, occupying time which might be much better employed.

As a seeker after Truth, permit me to ask a few plain questions. What does antiquity assert with regard to these things?

In the first place, do we not find all religions resting on the traditions of such

phenomena? Do not the Hebrew Scriptures abound in examples? Does not the inspiration of the prophets according to the description given of it, sometimes very much resemble in its mode, that which is witnessed in modern trance media?

Does not the New Testament furnish ample testimony to the manifestations of Spirits! were not "The liberation of Peter from prison;" "The rolling away of the stone of the sepulchre at the resurrection;" and the withdrawal of Philip from the Eunuch," physical manifestations. I have seen a friend of mine taken from one end of my room to the other, without any visible agency, whilst sitting on a chair, which I but a few minutes before had occupied; if a person can be moved, or wafted across a room, why may not the individual be conveyed by the same power, to a greater distance?

But the physical manifestations, are generally considered by those further advanced in the investigation of the subject, as the mere rudimental part: useful, in furnishing evidence to the outward preceptions of men. If we investigate the higher and more interesting phases of the phenomenon, such as the written communications and the addresses delivered in the trance state; we are struck with the very great light they throw on many of the occurrences related in the New Testament; confirming by the most satisfactory evidence, the faith of the christian believer, and showing the ever vital import to be attached to these words of the Saviour, "Seek and ye shall find." "Knock and it shall be opened unto you." Have those who are so flippant in raising the cry of delusion, and humbug, ever reflected, that what they so vehemently proclaim, and profess to be the Truth, is founded precisely on the same testimony? therefore, undermining their own Faith, that Faith founded on the testimony of *eleven* competent witnesses, nearly nineteen hundred years ago: this, corroborating that testimony and attested by thousands of competent witnesses in the present day. It appears evident to me that if the modern manifestations, can be accounted for on rational grounds without the agency of disembodied Spirits; then those ancient ones, can be disposed of in the same way. But I shall no doubt be called to order, by the usual old hackneyed assertion, which is as weak, as it is arrogant. "Yes! we certainly believe that these things did occur in the Saviour's, and apostles' time, and were necessary, in order to confirm the Truth of the Gospel: but they ceased after the apostolic age." Now what is this assertion worth? Do they not assume that which is in direct contradiction to the Saviour's words? "Neither pray I for these alone, but for them also which shall believe on me through their word; that they *all* may be one; as thou Father, art in me, and I in thee, that they also may be one in us:" John Chap. xvii: v. 20, 22, see also Chap xiv: v. 12. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" If these words mean anything; these gifts are promised to all true believers in every age. On what authority then, do these professing believers in Christ, deny that these manifestations of the Spirits, do now occur. It has been observed. "That it is one of the cardinal tenets of Priests, and professors of Theology, to teach a future life for man, and deny that there is, or can be produced, any tangible, demonstrable evidence, of the existence of Spirits in the present day. The fact that they treat all living men

who testify to the truth of this, as insane, unreliable, or deceitful; is conclusive that they do not believe what they preach." I would again ask; is the Almighty's arm shortened? Do the Saviour's promises fail?

Is the assurance, that the Spirit of Truth, should be sent, not needed now? Do professing Christians of the present day, show by their conduct, and lives, that they do not need this assistance? I am afraid every hour's experience proves the contrary. And lastly; may not the humble and faithful believer of every age, be considered a disciple of Christ? These questions must be satisfactorily answered, and the credentials of those who claim the authority to dogmatise over their brethren, be produced, before the earnest enquirer after Truth, can submit to their guidance, or control; until then, let all seek the pure waters of Truth, from the Fountain head. For he has said "Seek and ye shall find." Knock, and it shall be opened unto you.

H. B.

USE OF SPIRITUALISM.

The following is an extract from a private letter from a subscriber, in Portaferry:—"I am happy to say that I possess an excellent medium in the person of my eldest son, who is twelve years of age. I am enabled, through him, to treat the most difficult cases successfully by Homœopathy, Hydropathy, and Mesmerism, even when given up by the doctors and said to be past the *possibility* of recovery; and those cases I could not pretend to treat successfully myself, without this aid, my knowledge of Homœopathy only extending a little over a year, but during that time I have had nearly 2,000 cases through my hands, hundreds of which were prescribed for through the table,—and I never yet met with a failure, where the table prescriptions were *carried out*, nor indeed have I met with a single death in all my treatment, except where the doctors interfered, and in every instance of this kind, death has been the result. Many, many cases, have I rescued from the grave, that were on the brink of it, and which I could attribute to nothing else, but the Allopathic or Anti-life giving treatment, it being at variance with all science, and its followers generous men who are entirely ignorant of the philosophy of disease or the law of cure."

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THE ARCHBISHOP OF PARIS & VERGER HIS ASSASSIN:

THEIR ENTRANCE INTO THE SPIRITUAL WORLD.

THROUGH A SEER.

(Concluded from page 47.)

Verger has passed to the left, where he is conducted through a dark vaulted chamber, formed of martyr's blood, on whose roof and irregular sides, each pierced with caverns of darkest gloom, are spirit bodies, peeping out with buried eyes, like black owls and birds of uncleanness, in every shapeless shape. And as he stands at the opening of this darkened cave, he turns to one of them, who bids him enter. Before he does so, he puts forth the iron hand, and from each finger or claw issues a drop of blood, while the two thumbs have their intervening space

filled up by an eye, which is the eye of Death : there is no light in it, but there is an Eternal volume of doom and Desolation. The spirit which has asked him to enter, shrinks back in horror and says ; "Pass ; because this is not a hell, but Satan's Antechamber ; wherein Spirits are confined which would do mischief ; those of the lower degree are at the entrance." (Lower degree here means lesser iniquity).—A Spirit comes, for I need protection.

Oh ! Verger is suddenly changed into a black skull with eyes at the top shining like fire : they look all ways. His body is without even the small semblance it before had of the human form. Two black wings, of the very depth of gloom, are extended on either side in the place of arms. The body has been converted into an elliptic ring of the same gloom-light : that is, it is opposite to the Cherubic form of two wings uniting at the top, the base below and the cross between. In these wings of Verger's condemned Spirit, is another larger eye with the lid drawn down, which lid, above and below, is formed of the mouth of a serpent. And there is underneath, on the black atmosphere on which it rests, Liquid Hate. Oh ! it is most awful !

Verger is passing on, and downwards. As he does so, each vaulted cave, filled with Demoniac and imprisoned spirits, sends forth condemnatory groans, which fall like black skulls before his feet, becoming the pathway whereon he moves and does not walk. And, as he passes over them, each one sends up an agonizing pain, which gives faith, in the negative, to proceed, because it is a flight from pain. But he only moves nearer to the mouth of the Hell.

Verger stands upon the threshold of the cellor cavern of his Condemnation. There stand three spirits possessing something of the human form. They are taller than he, are rather brighter in color, and appear more active. They are Satan's messengers, whose office consists in temptations. They were Verger's associates, when he struck the Archbishop,—the triple negatives of Divine Love, Truth and Charity : They are Hate, Malice, Revenge. Two place their fin-like hands—no fingers—upon his shoulders, while the third moves before him ; turning to the right. The dark wall opens and they enter. Verger follows the light but it is, the light of darkness.—They have now entered, and are seated, (Verger standing,) in conversation. And I am told these words are given : "Death hath claimed thee as her own. Thy deeds have gone before thee, and fashioned thy garment, wear it yet a season where thou standest, and when we come again, we will give you life ; but you will not like the Life. We place these two large wings over your head as the Temple of Unrighteousness. Before you we place an Altar, whereon are three images without form"—A pause—"and composed of the curses of the tears of Christ."—Oh ! how dreadful ! (The Demons, like Verger, are ignorant of the Arcana of Wisdom of many of the objects in Hell. The reason why this is permitted by the Lord is that there is no Wisdom amongst them, and one chiefly suffering is the concealment of the Wisdom or meaning of the things they see. It is perceptive blindness. Verger's eyes will be fixed upon: these three Curse-Altars till God shall summon him before his righteous Tribunal). When he fixed his eyes upon these three to him new spirit creations, he was alone, for three attendant spirits became these three Images or negative Altars. Now

Verger is in what is called the chamber of Judgment, or the condemned cell of Demon Hearts.

I must now return. I walk backwards, with the influx of the Lord at the back. Where I stand, is where I stood when I went in. There is there a sword horizontally held between two bears paws at each end. Round about it, a luminous Ring, full of eyes, and they each send up a ray to a centre, corresponding to the height of a man's head, where I see this word; — It is semicircular :—

“God is mighty in his judgments,
Merciful in his justice, and Truthful
In his Punishments—God is One.”

This stands as a warning beacon to every spirit whose deeds in the world are similar to Verger's, and corresponds to the voice of the Lord, which proclaims Life to the righteous, repentance to the sinner, and condemnation to the destroyer of the Word : being in its entire correspondency, the Declaration of the Lord's presence in his conquest over Satan.

The Archbishop prays for mercy towards him who killed the body, because it has opened his Spirit Love to Light immortal. The Almighty induces prayer in the Spirit Life of one who has suffered on the earth through the evil deeds of another, by the glorious holiness of the change which has been effected through the deeds. This is Divine charity, which flows in from the Lord's presence. The Archbishop proclaimed these words: “Lord! thou has raised one from the corruptible, to the incorruptible. Blot out mine iniquities, and let not my transgressions be stumbling stones to my feet. Permit me Lord to purify myself at thine Altar of Omnipotent grace. Justice, Oh Lord, is thine own Attribute, and Humility is my portion. Peace descend upon me; Peace come down upon the foot of my right side that I may stand fast in the Truth. Hope come down to my left foot, and kiss the ray of Peace, that Love may form its Crown before my eyes.

The Crown is formed; the Lord has heard his prayer, and he now stands beneath a Temple composed of Crystal Light, or Aura. The Spirit guide takes me back to you.

(Feb. 20th.) I am now at the Temple. The Archbishop stands within this Temple in what is called the Fountain of Spirit purification. The reason why he is in that position, is because he preached of a Purgatory for Imprisonment of Souls. The Lord has measured round about this Temple, as a circumscription, the boundaries of his Spirit Vision. His eyes are fixed a little to the left in front, on what appears to him to be a marble Altar floor; and there is traced this Inscription in eyes of light. “The Lord sealeth the preceptions of the profane, who violate the purity of his Attributes:” — this expresses the doctrines, taught during his life, which gave God a controlled action originating in man's finite perceptions; or the vain assumption of power.—(I have to wait now: another guide is to come to me.)—

Verger's condition and the Archbishop are at this moment identical, not as punishments but as trials, each having his temptations through the false philosophy of faith that is they are spiritually living in correspondency under the same laws which each incalculated during life. The Archbishop's prayers of gratitude for the glorious visions which at first saluted him, were the result of the Almighty merciful love in unfolding to him the majesty of his wisdom for a moment, that he might perceive the truth, as the Lord develops it in His own image. The prayers of gratitude, which he offered, affected Verger in this way : That the Lord permitted Verger to receive, by spiritual influx, the negative tone of forgiveness, which the Archbishop pronounced in his reception of Holy Influx just alluded to : Verger in short received from the Archbishop's prayers the same grateful recognition of the Lord's mercy : a qualitative perception only.

A third guide comes. The first guide described the Archbishop's individual position with reference to God. The second, Verger's, with reference to God through the Archbishop. The third guide will speak of the Lord's wisdom in the way in which he has dealt with them, each according to his deserts.

"Verger struck in hate. The Lord has made the images before him the symbols of his hate. The Archbishop remains spiritually imprisoned, because the ministering Angel of Jehovah's Love and Truth does not descend to sprinkle Holy Water upon him from the pure Fountain of the Almighty's Divine wisdom; corresponding to the Holy Water of Benediction terrestrially. Thus in the heavens, as in the hells, the degrees and qualities, as well as spheres of probation and punishment, are in perfect harmony and order with the Life and the Light, or way of the Life on earth.

Thus both are in Purgatory : the Archbishop in the Purgatory of his teaching : Verger in the Purgatory of his desert.

LOST AND FOUND.

LOST.

'Twas sad to our hearts, when we look'd on the dead,
To bid them farewell for ever !
The dear one we'd cherish'd for ever seem'd fled—
We thought our heart strings would sever.
So dreary—so sad—so lonely the heart,
When a belov'd object has vanish'd,
Words cannot picture the sadness to part,
To feel that for ever they're vanish'd.
The heart lonely left—the reliefement of tears;
In giving a vent to the feeling;
On the soul that is cast a storm cloud of fears,
Without any light revealing.

FOUND.

But list, there's a voice resounds on the ear,
'Tis the voice of a dear-lov'd sister;
Then she is not dead—but risen, and here—
O 'tis like a good angel's whisper!—
For she tells of how in a beautiful clime
She lives again, heavenward hieing,
With a mission of glory—holy—sublime.
To visit the living and dying,
We thought she was dead, when her Spirit had fled,
When new joys and scenes to her given;
"I come to attend you, your guardian" she said
"And we'll be united in heaven."—S. WILKS.

TEA PARTY. The Christian Spiritualists held their annual Tea Party on Christmas day, in the Free Christian Church; on which occasion, about 150 sat down to an excellent Tea, amongst the numbers, we observed some of those who constantly demur to the conclusion that departed Spirits have anything to do with the movement of tables, the written or spoken addresses, given in the trance state; yet such was the unanimity which prevailed that one of the most obstinate sceptics, in a neat speech, proposed a vote of thanks to the committee and to the ladies who had served out the tea. The Spiritualists in return passed a vote of thanks to those friends who had favored them with their presence.

The evening was occupied by short addresses, which was continued for upwards of three hours.



Observe:—Two numbers of the Supplement, containing No. 4 and 5 of Dr. Ashburner's Essays to the Working Classes, will be published on the 15th.

AN EARNEST ENQUIRER.

An earnest enquirer says, "if Spiritualism be a truth, it is a glorious one, and it will be accepted. I am but a novice myself, hardly knowing what to think of all the marvels I hear about; but being neither affirmative nor negative upon the subject, I come to it more hopeful than prejudiced. My first question is, are the several contributors to be relied upon?"

As the above forms the substance of letters frequently addressed to us, we may be excused for placing before our readers the answer we feel called upon to give.

First, That it is "a truth," is a matter beyond doubt in our mind; and that it *may be* "a glorious one," is equally a portion of our faith: but we must not be understood to mean that all who have proved it to be "a truth," seek to use it for great and glorious purposes. That a mother may still be able to communicate with the Spirit of a beloved child,—whose earthly covering she had beheld, for the last time, within the precinct of a coffin,—is an endearing truth, and one that cannot fail to remove hours, nay, days, weeks, months, or perhaps years,—of great mental agony: but this ought not to prostrate her own God-given faculties: she ought not, on this account to surrender her judgment, or complete guidance, into the hands of her child. Perhaps it might have been an intelligent child when in its earth-covering; but that fact would not induce its mother to fold her arms and await its commands; neither ought the bare fact of her being able to communicate with it, now that it is in the Spirit-world, cause her to relax one effort towards her own daily growth in womanly graces, in knowledge of goodness and truth, of wisdom and love.

If Spiritualism be used as a means to prostrate our reason, to harness us in leading strings, guiding us hither and thither, at the dictum of any inhabitant of the Spirit-world,—then does it cease to become "a glorious truth." It is no proof that it is a wise communication, simply because it comes from a spirit. Spirits do not become infinite and infallible by entering the Spirit-world; else the shortest road to perfection would be to make our exit out of this life. Hence we must be careful to distinguish between the truth that Spirits do communicate and the truth of *what* they communicate. Spirits may perform wonderful things; so do clowns in theatres. But in the latter case, we do not conclude that a man who can perform a wonderful feat, is more intelligent than any body else; neither is it any proof of the superiority of a Spirit, that it can perform strange things! We readily grant, that, in both cases, there may be intelligence; but we deny that the feats performed are any proof of it. Thus, we say, Spiritualism is a great truth; glorious, when used for a glorious end, but degrading when used for degrading purposes. The spirit of enquiry which you manifest is a proper spirit, and highly commendable, and we cheerfully place before you the above hints as the best guide we can offer.

With respect to the reliability of our contributors, all we can guarantee in the matter, is, that to the best of our knowledge, they are truthful people. We would not insert any marvels, which we believed to be put forth to deceive our readers. But of the marvels themselves, we desire each to exercise their own judgment as to their usefulness. And, in this, let us be careful not to judge for others, but only for ourselves. That which is useful for one may not be useful for another.

Our needs are various, and it is an all-wise provision that the supplies are as various as our wants. We do not endorse the wisdom of every communication which appears in our columns,—whether from spirits in the body, or from spirits out of the body—as suited to our own wants and desires, but we have implicit faith in the wisdom of God and in the final triumph of truth. Search diligently, but search wisely. Spiritualism is a great fact, and it shall yet accomplish a noble purpose. Selfishness shall be subdued. Love and charity shall yet reign, and mankind be blessed.

—O—

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FEB. 1st, 1859,

[PRICE 1d.

Reply to the REMARKS of WILLIAM HOWITT, Esq. on Lectures

AGAINST SPIRITUALISM,

BY EDWARD WHITE, MINISTER OF ST. PAUL'S CHAPEL, KENTISH TOWN.

In a letter to the editor of 'The British Spiritual Telegraph.'

Sir,—I gladly avail myself of your permission to offer some reply to Mr Howitt's "Remarks" on my recent lectures. I shall endeavour, notwithstanding some needless provocation, to treat him with the consideration that is due to his fame, his age, and his evident sincerity.

It will be very desirable that every one who reads this letter, should previously re-read Mr. Howitt's *Strictures*.*

Mr. Howitt did not attend my first lecture—"On the existence, character and craft of the devil and his angels," which was the key to all that followed. I there attempted to show—that the doctrine of the existence of evil spirits operating on mankind from the air, (though not ascertainable by natural reason,)—clearly extends like a flaming arch through the whole firmament of Scripture, and is supported by all the evidence of Christianity; that the reasons for such a direful permission on the part of Almighty God probably go down to the utmost depths of the Divine Nature; and that nothing less than a full understanding of the history of creation through myriads of ages past, and an equally full understanding of the bearings of the past on the whole projected scheme of the divine government in the future, will enable any creature to comprehend the designs of Heaven in thus allowing amidst this earthly scene the malignant activity of Hell; but that meantime it is plainly revealed that our atmosphere is haunted by cruel and wicked Beings of mighty power and sleepless energy, whose aim it is, by exciting passion and misleading thought, to pervert and destroy mankind. I endeavoured to extract, from all the examples and statements of the Bible, the principles and methods of diabolic action; and to demonstrate,

[*It is perhaps necessary to add, for the information of any new reader, that the number containing Mr. Howitt's Remarks, is No. 4, Vol. iii. 1859. The cost being only a penny, will place the reader in a situation to take a fair and complete view of the controversy, which we do not expect to terminate at this point. Ed. B. S. T.]

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that while "lying," "man-killing," and the moral dethronement of God are the ultimate aims, these ends are pursued with consummate craft, and by stratagems which avail to deceive all but the "very elect." I showed that Evil Spirits seek nearly always to act from an ambush and to hide their own personality from mankind; that they are careful as much as possible to employ religious instincts in the ruin of the world, and a bright varnish of goodness to cover deadly delusions, half truths to facilitate the introduction of error and even many whole truths, if thereby one great and dangerous falsehood can obtain support. I brought forward evidence to show that they are studious not to carry the development of evil to extremes, but to unite the religiously false with the morally attractive, and the morally corrupt with the useful in politics, the beautiful in art, and the venerable in age. And lastly, I showed that the Scriptures teach us to attribute nine tenths of the "religions" of the world to the direct or the indirect inspiration of these powers of darkness; so that as Jannes in Egypt withstood Moses by his enchantments, and Simon Magus bewitched Samaria with sorceries, so St. Paul declared, that the approaching "Apostasy" would be the work of seducing spirits, and "the teaching of demons speaking lies in hypocrisy"; that it would be after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish"; while the visions of the Apocalypse attributed the rise of Mohammedanism and the prosperity of "Babylon" to the action of the Angels of darkness, to "Abaddon, the destroyer," and to "the Dragon, the Devil and Satan." In that lecture I exhibited the Scripture proof of the busy activity of evil spirits among men, in the affairs both of the body and the soul, and drew the practical conclusion that in dealing with any professed revelation from Heaven, subsequent to the well-accredited mission of Christ, there is abundant reason for caution, and indeed for suspicion, after the experience of centuries every one of which has witnessed in some part of the world the advent of new religions, or new modifications of the old. So far is it from being a sign of weakness or bigotry, (as Mr. Howitt appears to imagine) to be somewhat disposed to credit "the Devil" with any new "revelation"; the experience of history, and especially the history of christianism, is such as to lead the coolest and best instructed minds to be decidedly favorable to the solution of such "mysteries," since the revelation of christianity, by a reference to the powers of darkness; and *that* notwithstanding some most charming aspects of virtue and piety in the novel discoveries. On the level of the earth, and in human societies, we see cunning and hypocrisy and the personation of goodness carried on by men for the gratification of their interests and passions; and it is not difficult to believe that Mightier Spirits in the air accomplish their designs with still deeper cunning, with more awful hypocrisy, and with a more sustained personation of the character of spirits of heaven. We cannot too deeply or too often revolve that fact, that all the demons, at the advent of Christ, bore witness to his Messiahship, yet were evil spirits still, that the divining spirit in the Philippian damsel, bore the clearest testimony to the Apostleship of Paul, yet was cast out by him as evil; and we cannot too often revolve the statement, that hypocrisy on earth is not to be "wondered" at, since "Satan,"

(by which no doubt Paul intends the whole 'Power of the Enemy') "is transformed as an angel of light." To introduce one great destroying lie, or to procure a denial of some great and God-revealing truth, it is worth his while to become very devout and even seraphic in his inspirations; since none know better than he, that it is the poison of falsehood in any religious system, and not the better part, which eventually gives it its character and determines its influence. These are considerations which deserve, I think, more attention than they commonly receive from even the most thoughtful of the "Spiritualists." They seem to imagine that a little pious sentiment is proof complete of a celestial visitant; and men and women, who say they see through all the holy forms and pious pretences of the European priesthoods, to the false and hollow character which they conceal, yield themselves instant to the first "dear Spirit" that moves their hand to write a text of scripture, or raps a table to the tune of *Ades te fideles*.

2. But I will proceed to deal in order with Mr. Howitt's "Remarks." He says that my great point was the view taken of the prohibition of the law of Moses (Deut. xviii. 7.—15.) against "consulting with familiar spirits and necromancy" or seeking to the dead; and my endeavour to prove that this law is in full force under the Christian dispensation. "It is quite clear that if he could have proved that, the fate of Spiritualism was settled for ever." Now what I "endeavoured to show" was that this prohibition is still in force, not as a "law of Moses," but as part of that more general law, the violation of which, rendered the *Canaanites* "an abomination to the Lord." Observe the reason given for denouncing death to such offenders, Deut. xviii. 12. "FOR ALL THAT DO THESE THINGS ARE an abomination to the Lord, and because of these abominations the Lord thy God doth drive them out from before thee." It is an "abomination" now, for the same reason that it was an "abomination" then. The Mosaic institution neither originated the law at its commencement, nor destroyed it at its close. Mr. Howitt offers no reply whatever to this argument. Moses distinctly declares, that "seeking to the dead," was not capitally penal as an offence that was *made a sin by his law*, but because *all*, of every nation, who were guilty of it, were an abomination to the Lord. It inevitably follows, that the law is still in force—unless Christianity distinctly repealed it: of which no evidence is given. The Sabbath was repealed, and Circumcision was repealed as a test of church membership, both of which were "of the fathers"—but the law against familiar spirits and necromancy, never. Mr. Howitt then says I kept out of view one point which would have greatly modified my case, namely "that the Jews enjoyed the ministry of angels, *who were Spirits*, so that the prohibition of Moses was reduced to this—that they were forbidden to communicate with evil spirits—which no Spiritualist would contest." Mr. Howitt here makes two mistakes. First, he introduces the question of angels' ministry, when the subject is quite different, the prohibition against dealing with the spirits of the *dead*. And secondly, he confounds "*seeking after the dead*" (the *doraisk al maithim*) with *receiving* a message through an angel, whom God manifestly sends. Mr. Howitt's argument is this, "God forbade *seeking* to the spirits of the *dead*." But angels are spirits whom God often sent. Therefore the prohibition was not against inter-

course with all spirits, but only with evil spirits." Either Mr. Howitt cannot reason, which is impossible, or will not reason, which is unlikely, or thinks neither your readers nor myself worth the expenditure of good argument, which may be the truth; but assuredly, no system of logic, either ancient or modern, comprises any rule which will tolerate such inconsequent writing as this. Surely the liberty to listen to an Angel *sent*, in no way "modifies" the strict command to abstain from seeking after intercourse with the departed. And very certainly it was not evil spirits only, whom they were forbidden to seek after and consult, for Saul sought after the spirit of the good Samuel—and yet *died for his necromancy*, as we read 1 Chron. x. 13. "So Saul died for his transgression, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord: therefore he slew him." The law is delivered without any qualification of good or evil dead. It is "asking after the departed," which is denounced and forbidden. Mr. Howitt proceeds to say, that I "*signally failed in attempting to continue this prohibition to Christians,*" and "*could not produce a tittle of evidence.*" Only thus much.—1. That it was probable, even to a moral certainty, that if Christianity had repealed a law fenced about in former ages both for Jews and Gentiles (as we have just seen) with such tremendous sanctions, some notice would have been taken of its abolition. 2. That if the privilege were conceded under this economy of holding intercourse with "the spirits of just men made perfect," it is equally certain that the permission would be noted, with its methods, its limitations, and its aims. But no such permission appears. 3. That Christ plainly declared such returns of the good-departed *useless for the production of real repentance*, when written scripture had failed. "If they hear not Moses and the prophets, neither would they be persuaded though one came unto them from the dead;" and 4. That in the half-cited passage from the Epist. to Colossians, ch. iii. which Mr. Howitt seems afraid to quote fully, Paul condemns as "fleshly" the disposition to "intrude" into the world of spirits, even when it was for the purpose of worshipping or rendering homage to the angels; condemning then *a fortiori* this groping after the spirits of the dead. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, *intruding into those things which he hath not seen, vainly puffed up by his fleshly mind*, and not holding the head." Mr. Howitt calls this, "not a tittle of evidence"; a description which I have known before to be given to an argument which a gentleman found it difficult to answer, and therefore finds it convenient to dismiss with silent contempt. Mr. Howitt next proceeds to *advance ample proofs for a positive sanction of holding communication with departed Spirits of the dead, by Christianity*. He says that the moment Christ died, he became "a Spirit of the dead." To His Spirit we are commanded to seek continually, and from it to receive all our Spiritual life." It is amply sufficient to reply to this marvellous perversion, that during the interval between Christ's death and resurrection, there was no communication carried on with him by men on the earth; it was then alone that he was a Spirit of the Dead. Since his Resurrection on "the third day according to the scriptures" (by no means a welcome doctrine to most Spiritualists, as may be seen in the

"Angel's Message,") Christ has been emphatically "the Living One." "I am he that liveth and was dead, and behold I am alive for evermore." "No, No," answers his disciple, Mr. Howitt, "O Lord, thou art but a spirit of the dead still!" Mr. Howitt evidently does not appreciate the importance Scripture attaches to the Resurrection—and it is shocking to see communion with the Risen Christ brought forward as an argument to set aside a plain divine prohibition against seeking after intercourse with the Spirits of those who have not yet risen from the dead. All real communion with Christ consists in "keeping his words."

Mr. Howitt continues, "That this communion with His Spirit was not to be confined solely to him, was immediately proved by *the Spirits of the dead rising at the crucifixion*, and going into the city, and shewing themselves to many." This is an example of Mr. Howitt's loose way of quoting and mis-quoting scripture. The words of Matthew are, "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection and appeared unto many." They were not "spirits of the dead," but raised persons, who "came out of the tombs," *in the body*. God also *sent* them; This case, therefore, does not furnish even an example of voluntary intercourse with the spirits of the defunct, much less convey any intimations that the old law was repealed. Yet Mr. Howitt says, "this was a direct and incontrovertible demonstration that the law of Moses had lapsed so far as it regarded christians." The weaker the argument, the stronger the language of demonstration used by some writers.

Next, Mr. Howitt tells us that the Angel who revealed the Apocalypse to St. John, was a Spirit of the dead, because he said, "I am *thy* fellow-servant, and of *thy* brethren that have the testimony of Jesus." It is quite enough to say that Mr. Howitt's dictum is not sufficient to prove that the Angels, and "the Spirits of the Just," are identical. They are distinguished in the Epistle to the Hebrews, and in the vision of the throne of God in Rev. vi.; and they are clearly distinguished from the saved by Christ, who says that the saved shall be "equal to them." This was not a spirit of the dead, but an Angel, who declared that he was a fellow-servant of the Prophets. Of course, all good beings are "fellow-servants" under God, in all worlds.

This is literally the whole substance of Mr. Howitt's argument from the New Testament, yet he winds up with the following rather loud conclusion:—"Thus from the first to the last of the Christian dispensation, the spirits of the dead are great and divinely commissioned agents!" All I can say is, that some theological critics are very easily satisfied. How manifestly indicative of confusion of thought is it, throughout his Remarks, to identify "seeking after the spirits of the dead" with beholding an apparition *sent* from the departed; that again with the vision of a person *raised from the dead in the body*;—and both, with intercourse with angels specially commissioned and sent by the Lord of all. Mr. Howitt adds a comment on 1 John iv. 1,—3. "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." He says, "Had the law of Moses been in force certainly

John would have reminded them of it: but on the contrary, so far from forbidding this intercourse, he encouraged it, by telling them to prove the spirits, and assured them that every spirit which confessed that Christ was come in the flesh, came from God." John, however, is not speaking of the spirits of the dead, but of persons, "prophets" professing inspiration of God. These persons were often called "spirits," as when Paul speaks of those in whom the Spirit of God energized, "*the spirits* of the prophets are subject to the prophets." And John requires us to try such pretensions to divine inspiration by the test of their faith in Christ. Mr. Howitt has elsewhere acknowledged however, that this must be taken with other explanations: since the damsel's familiar spirit in Acts xvi. confessed Christ, as did the demons in the gospels. "By their fruits ye shall know them." I do not deny nevertheless, that some persons might be acted upon for evil by evil spirits, and by the evil spirits of the dead—for such I am disposed to believe were many, if not all, of the demoniacal spirits exorcised by Christ and his apostles. But the fact that wicked souls, departed, thus acted upon the living, along with fallen angels, is surely no warrant for the infraction of the law, which forbade all voluntary intercourse with the departed. "Nature itself teaches" us by the shrinking of the soul at an approach from the unseen, that we are not to "break through to gaze." The next allegation of Mr. Howitt is, that Spiritualists now enjoy "the very same gifts," which were enjoyed by the Primitive Church, such as discerning spirits, using divers tongues, &c.—The gifts of the Primitive Christians are distinctly declared to have been "*gifts of the HOLY GHOST*," of "*one and the self same Spirit*" of God. There is no mention made of the action in the early church of spirits of the dead as being the direct cause of such endowments. It was the result of the immediate action of the Spirit of God. But if the narratives of table-moving &c. are to be believed, and it seems impossible to doubt them, we must also believe that the phenomena are produced by subordinate spirits, and this brings them under a very different category. They differ from the gifts of the primitive church in their cause. And assuredly they differ in their character, for it requires a surprising boldness to assert that this table-spinning and bell-ringing, and chatting on indifferent subjects, in foreign languages, (see Judge Edmond's narrative,) are gifts of the 'same' description with those by which the early Christians exercised authority over all the elements of nature, cured all diseases, raised the dead, revealed high mysteries of godliness, and sang the praises, and proclaimed the truth, of Christ our Saviour. Truly this is like affirming the identity in sound of the evening muffin bell and the great thunderer of Westminster, or the equality in glory between a firmament of farthing rushlights, and the everlasting constellations of the sky.

The Reviewer of my lectures then finds fault with the quotation of Paul's words to Timothy, as having no bearing upon modern Spiritualism. The "Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines and teachings of demons, speaking lies in hypocrisy—having the conscience seared with a hot iron." Mr. Howitt says, that "unfortunately for my intended application of the words, the words mark themselves their real application, and the date of it." The forbidding to

marry, and to abstain from meats" identify these seducing doctrines as those of the Romish church, and Paul's latter times are very old times to us, namely the 10th and 11th centuries." Now I adduced this passage *precisely in the sense which Mr. Howitt gives to it*; as applying properly to the Roman and Greek apostasies, but then I added a moral, which was this, and a very important one it is for Spiritualists—that we here learn what reason there is to be on our guard against delusions from the unseen, since in the case of these mediæval errors, Paul warned the whole church that the most dangerous doctrines would be taught thence, by spirits or "demons" *simulating great piety*, for that was the alleged motive of forbidding to marry, and to abstain from meats; whence follows the practical conclusion that in the same manner very "holy" and "pious" spirits, and "angels" might elsewhere introduce other lies, Satan being, as a rule "transformed into an angel of light." Whether such communications from the invisible are to be received, may be learned from the Scriptures. The material, in this case, is to be judged by the moral. When the devil quoted scripture, and wrought marvels on Christ's person, Christ answered, "*It is written.*" "*It is written.*" "*It is written.*"

Mr. Howitt says he is "aware that the devil is very active," but that there is no more reason to charge Spiritualists with lying under his influence, than the Christian world at large." This is a poor defence, for Mr. Howitt himself has just told us that the Christian world at large is under that influence; since throughout the Roman Catholic world, celibacy is required from the priesthood, and throughout the Greek Church they "command to abstain from meats." And as for the Protestant world, he says that is "dead Christianity." "*Spiritualists generally possess the same faith.*" This is most incorrect. Let any man read carefully the works of Mr. Ballou, Professor Hare, Judge Edmonds, Dr. Dexter, Governor Talmadge, Mr. Partridge, the "Angels' Message," the new treatise on "Apparitions," Mrs. Crossland's book, and the papers of Mr. Howitt, and I confidently affirm that he could not find an agreement in any of the essentials of Christianity. The American Spiritualists are nearly all Unitarians. Some of the English are Trinitarians. But nearly all are Universalists. The salvation of all men is the only point on which they agree, *and this contradicts Christianity*. It is not true that Spiritualists generally have "a sincere and living belief in the divine and mediatorial efficacy of Christ." They generally have no belief in it at all. The "Atonement" is denounced by nearly the whole body of American believers, who number, it is said, "three millions." After this it is mere deception to affirm the general assent of Spiritualists to each other's faith, and to the faith of Christendom. If Mr. Howitt has read the most prominent American Spiritualist literature, he knows that I am speaking the truth. When therefore he talks about our committing "the unpardonable sin," because we attribute these strange phenomena and false doctrines to a diabolic source, it will be time enough to answer him when either Spiritualists support their doctrines by miracles like those of Christ, or at least, agree with Christian doctrine, and in some tolerable degree with each other.

"*This same Spiritualism has already, in ten years, convinced three millions of*

people in America alone." Convinced!—an ambiguous word. It may mean either convinced them of the genuineness of the phenomena, and of their divine origin, or only of the genuineness of the phenomena, leaving the way still clear for a very dark opinion as to their cause. I more than suspect that the three millions include all the Americans who believe like Mr. Beecher, that the "manifestations" are genuine, but that they are from "the gates of hell." But how is it that Mr. Howitt is so ready to avail himself of American numbers to support his faith, when he is so ready to denounce as unscriptural, the faith of those numbers? for, be it known, Mr. Howitt has expressed to me his dissatisfaction with the American Spiritualists' theology. It is not "some wild Americans" alone, who deny Christ's Deity and propitiation, but *it is the great body of American Spiritualists and all their leaders.* Ask the Rev. Mr. Ballou, himself a Socinian minister. On Mr. Howitt's own shewing, since the doctrine is so bad, they must be false spirits who teach it. Or is it only the "resistance offered by the dark media," to the illuminating Spirits? If so, what becomes of the "divine inspiration," and the life that is to re-animate "dead Christianity?"

I must pass by for the present my Reviewers curious *omnium gatherum* of Spiritualists, collected from all nations and ages, in p. 69, of the *Telegraph*. I dare say it will produce the impression on many readers of this periodical of being an evidence of immense learning, especially as Mr. Howitt here begins to adopt a sort of twist-you round my thumb style of address to the Lecturer. But I have happily been at my books somewhat too long to be frightened by this style of composition, or by this strange procession of the Mighty Dead; all sworn on one jury to give evidence in favour of Modern Spiritualism as a divine revelation. Socrates, Xenophon, Zoroaster, Apollonius of Tyana, "a man living only 69 years after Christ," Vespasian, Porphyry (a rabid infidel) Tertullian, St. Catherine, Tauler, Luther, Paracelsus, Behmen, Madame Guion, George Fox, Swedenborg, Wesley, Oberlin,—*"all these bear testimony to the same invariable phenomena; all assert the same law of spiritual life, all claim the same experiences as the gift of God in fulfillment of the promises of his Son to his Church."* "Until men have made themselves master of these cycles of facts, we must deny their qualifications for judgment." *"They stand in the position of quacks and empirics, uttering their ignorance in the presence of the aggregate testimony of the great Psychologists of all nations and ages."* It is a pity the Witch of Endor was not included in the enumeration! Yes, these are two marvellous pages of Mr. Howitt's: but the wonder which they excite in me is not at the learning which they indicate, but at the extreme superficiality of acquaintance with the spiritual life of most of these writers indicated by the style of Mr. Howitt's defiant denunciations. When we remember that the object is to prove certain modern phenomena of spirit-rapping and spirit-writing to be the vehicle of a new revelation of living truth from *Christ in the heavens*, a new publication of the gospel, a new proclamation of Christ's "mediatorial work," a new protest against "Romish doctrines," a "revivification of the living God and the conscious Saviour in the soul," and this by "gifts of the very same" kind as those enjoyed in the early church, is there not something almost ludicrously absurd in fetching toge-

ther this multitude of pagans, and infidels, and magicians, and impostors, and middle age dreamers, and reformers, and Jansenists, and Quakers, who are required to bear testimony out of their own experiences, (as if material phenomena were of the slightest value, apart from moral agreement,) to the reality of visions and revelations of the Lord" given to Mr. Howitt's contemporaries, but given unfortunately in such a manner that one's last thoughts are something more than very grave doubts whether the whole "manifestation" does not proceed from the pit that is bottomless. Each one of these worthies requires a separate discussion; and I can promise Mr. Howitt to accompany him, if he likes, through all the writers he refers to, ancient and modern, in a way which shall effectually prevent him at all events, from setting me down as a "quack and an empiric." And we can turn to some *other* writers besides. Meantime if all this knowledge be necessary, what becomes of the *value* of the opinions or belief of the "three million" Americans? Assuredly most of these are very superficial persons, and if we must not disbelieve until our learning equals Mr. Howitt's, neither should faith be permitted in any revealing demon, until we have become encyclopedists. The Bible, I suspect, makes known a shorter road to the throne of God, and a clearer rule for judging of the presence of the enemy, than the philosophy which informs the good people of Keighley that George Fox and Porphyry "assert the same law of *spiritual life*," or that Vespasian, and Madame Guion "claim the same experiences of the gift of God to his church"! One thing I know, that holy George Fox would have repudiated the brotherhood which Mr. Howitt invents for him with a thundering rebuke to the man who seems not to know or feel the difference between the "visions of God", and the anti-christian fantastic inspirations of hell. Mr. Howitt seems to catch greedily at any traces of supernatural action in any age, be they never so ungodly in their genius, and to bind them all on his shoulders rejoicing in one sheaf to be gathered into his garner with triumphant songs: but his sheaf must be untied and sorted, for he has scarcely five stalks of wheat among the tares and darnel.

The remainder of Mr. Howitt's Remarks are devoted to the explanation of what he conceives to be the benefits of Spiritualism, and the true reason of my "assault upon it." I shall not follow him into the first of those subjects. If he or his friends required tables to rise into the air, or accordions to play without hands, in order to persuade them of the reality of the spiritual universe, it is impossible not to be sorry for the necessity, and glad of their present convictions. A yellow omnibus pulled up and down Tottenham Court Road without horses for a week, by unseen powers, and stopping for fares at the silent volition of passengers, would convince myriads more. May it be done! even by evil spirits, if thereby they can make men believe in God, who, wallowing "in the slime pits of materialism," believed in nothing but matter before. Or if Mr. Howitt and his friends, after the heart-moving manifestations of God in Nature and in the Revelations of Jesus Christ, still required these remarkable phenomena to render them "*humble*," "peaceful, patient, loving"—to "rescue them from the lufts of Mammon and the teazings of ambition", by all means let them enjoy the "*manifestations*" which lead to such benign results. But at present notwith,

standing Mr. Howitt's indiscriminate fling at the "empty formalism of the pulpit," I must say that these heavenly graces have not made much appearance among the ranks of the Spiritualists. "Humility" is scarcely a thing for a Christian to vaunt; and, as I understand that virtue, it consists partly in a spirit of submission to God as revealed in Christ, to his doctrines, no less than to his precepts, *a submission, the want of which is the principal characteristic of Spiritualism*. And it is *God's own spirit* that is needed for this.

Mr. Howitt professes to give a view of the "main arguments" of my lectures. He has contrived to take no notice of that which I am confident every one who heard them will admit to have been the chief—an argument founded on the total diversity existing between the *spiritual interior of Spiritualism* as represented even by the best class of its votaries, and *the spiritual interior of the New Testament*. The facts, the doctrines, on which they respectively delight to dwell, are wholly different, and how different their spirit! In the New Testament (where Mr. Howitt says "it is well for us that God has given us, through Christ, certain means of judging whether a thing be wholly from him")—in the New Testament, we find CHRIST in the foreground:—"Behold the Lamb of God"! is the key note of all the harmony. True religion is there represented as a certain relation to Christ. The propitiation of Christ, the Sacrifice of Christ, Christ the Saviour of the lost, Christ "made unto us justification" "Redemption through his blood even the forgiveness of sins," "Regeneration" by the Spirit of Christ, goodness springing from faith in Christ—the morality which consists in love to Christ, self sacrifice as the result of belief in Christ, deadness to the law, to sin, to the world; the Resurrection of the dead, Immortality founded on the resurrection of Christ "on the third day", and the "everlasting destruction" of the finally impenitent who have rejected the gospel,—*"eternal damnation,"*—these are the main facts and doctrines of the New Testament. They shine and flash over every page. And I confidently assert that such are not the topics on which these modern Spirits love to dwell. They talk a little 'gospel' now and then to deceive the simple; but none who knows Christ, as revealed in his apostles writings, can feel that the mediums are the commissioned agents of Him who is "the same yesterday to day and for ever." If the gospel of the mediums be the true one, then the Apostles were all mistaken; and I challenge Mr. Howitt to point me to half a dozen pages of Spiritualists' writing which reads spiritually like a continuation of the New Testament. George Fox's writings are worth them all in godliness.

This brings me to the last point which I shall notice, the supposed discovery of the reason of my attack upon Spiritualism—the internecine discrepancy which exists between its doctrine on futurity and that which I maintain to be the only true one. I beg to assure Mr. Howitt that he has taken somewhat too narrow a view of my motives. I think the Spiritualists "greatly err not knowing the scriptures" on this question; but I think them at least as much in error in several other equally dangerous directions. Spiritualism, then, always and everywhere teaches PROGRESSION, by which is intended *the ultimate salvation of all*. The spirits make known a succession of heavens—of which the lowest is

a sort of purgatorial hell. Thus hope is held out to all, to the worst, of finally reaching a blessed immortality. Now perhaps no thoughtful person will deny that in heaven there may, in its many mansions, be successive stages of happiness depending on advancing purity and intelligence—and that a process, involving we know not what of cleansing discipline may be required in order to perfect the spirits of the saved for divine communion in their heavenly abodes: but,—in the New Testament it is taught that all are not saved; that many are to be “damned”—are to be “destroyed”—to “perish,” to be “punished with everlasting destruction” from the presence of the Lord. This is so plain that it can scarcely be disputed by any man who has not resolved upon his theology before consulting the divine oracles. Now can these manifold expressions be reconciled with the Spiritualist doctrine of universal progression? Will Mr. Howitt pretend that ‘Destruction’ means progression? or that ‘perishing’ means commencing the ascent of that flight which leads up to the gates of Heaven? If he will, all I can say is, that he and Spiritualists will then defend anything. I have heard Mr. Howitt, when pressed, set aside the authority of the Apostle Paul as not infallible in doctrine. It is only one step further to set aside the authority of Christ. And this is the revivification of “dead Christianity”!

It is perfectly true, that, following in the footsteps, in ancient times, of Irenæus (the scholar of Polycarp, who was the disciple of St. John,) of Arnobius and many others; in modern times of Archbishop Whateley, John Locke, and Mr. Hudson, of Boston, and many besides, I have published several works, having for their object to shew that the Scripture doctrine on the Fall of Man, the Incarnation, Death and Resurrection of Christ, on Regeneration by the Spirit to eternal life, and on the punishment of destruction in the “second Death”, is all a living whole—founded on the fact that Man by the fall lost Immortality both of soul and body; and can recover it only by renewal of the Spirit and union with the Life-giver; so that all other men will not “live for ever”: all the unregenerate will in “torment” “perish” everlastingly. This is an awful view of the Scripture revelation which is extensively held among many of the most accomplished theologians of America and Europe; and has recently been maintained by Mr. Hudson, of Boston, in his work on *Debt and Grace*, with a learning, vigour and eloquence, which, at least, as far surpass those of Mr. Howitt, as his exceed my own. He must not therefore suppose that he can pooh-pooh this matter away quite so easily; but that which I wish to repeat is that whether it can be successfully established or not that the terms *death*, *perishing*, *destruction* are to be taken literally, it is quite impossible that they can signify *universal salvation*. Spiritualism then contradicts Christianity and cannot be from God. When God says, “*All the wicked will I destroy*,” this revealer from rapping spirits replies, “*O Lord our God, thou wilt not!*” All Mr. Howitt’s expressions therefore, on what he thinks more “consonant to our ideas of divine power, wisdom, love and long-suffering”, are really of no value. The question is not what Mr. Howitt thinks, but what GOD says. The very demons ‘believe and tremble.’

Mr. Howitt, to suit his own purpose, gives, I am sorry to say, a most false

and calumnious account of my belief respecting the number of the condemned and of the spirit in which I regard their doom. In reply to his cruel misrepresentations, which I shall not reproduce, it is sufficient to say that I believe that "in every nation, he that doeth truth and worketh righteousness, is accepted of God," has in fact been 'born of the spirit'—that it is by no means essential to salvation to have "heard the gospel," where it was impossible, else how were the patriarchs saved?—that the spirit of God works with a small amount of truth as with much, in order to salvation, although the type of goodness depends on the amount. If it pleases Mr. Howitt to represent me as "*contemplating with the most unruffled mind the wholesale annihilation of my fellow-creatures,*" as hating Spiritualism because it "*holds out a hope or chance of salvation to all!*"—I am not careful to answer him, and should be ashamed to retaliate such dishonourable blows—or rather scratches,—worthier of a spiteful ecclesiastic in one of the "dead churches," than of the genial manly hand that wrote the "*Haunts and Homes of the English Poets.*" In consideration of my duty, and of much pleasure derived from Mr. Howitt's many sunny pages elsewhere, I will forgive him this wrong; so wishing him and all your readers the comforting guidance of that ONE ENTHRONED MEDIATOR who "hath the keys of Hades and of Death," and who reveals Himself to his disciples at his own TABLE, in 'the breaking of bread,' if they shun the 'table of demons.'

I remain, Sir,

Your's respectfully and very faithfully,

EDWARD WHITE.

P. S. Mr. Howitt designates me, without any authority for so doing, "*Baptist Minister.*" I always decline the title, on the same ground that I should decline that of a "Lord's Supperist." I am a Catholic, a Protestant, an Independent, but one who has abandoned infant baptism.

PREDICTIONS.

I have been silent for some time, and I now write simply to narrate *how* the predictions were made known to me respecting the death of my wife in April last:—in Bible history, so far as my recollection carries me, the details of *how* the Seers or Prophets had the revelations given to them, is not narrated—doubtless such details were unnecessary among a people who believed in "Spirit" acting on the human mind, to convey information as to the future: and moreover, such details would have marred the impressive grandeur of the Predictions. In April last, I simply forwarded to the readers of the B. S. Telegraph a copy of the circular I sent to my relatives and friends.—To refresh your minds, the circular stated:—

Mrs. Jones left us last night, (Tuesday, the 13th April, 1858,) at half past Eleven o'clock.

"Perhaps it is in place to state, that one Sabbath-day, some nine months ago, the relatives and Medical attendant of Mrs. Jones thought she was dying; on that day it was foretold under spirit-influence that she would recover, but that the change would take place in April, 1858. About the middle of March, it

was foretold, that on the 7th of April she would be taken for death: it was so—and again, the actual day of her change was foretold five days before its occurrence.”

There were four predictions, and they were on this wise.—In July, 1857, perceiving Mrs. Jones near her end, and feeling cast down at the prospect of having the sole charge of eight children; while in bed, I prayed to God, earnestly, very earnestly, that she might be permitted to recover; while yet pleading, the influence came upon me, and gave the usual sign for Yes.—I was satisfied the prayer was answered. (“Call on me in the day of trouble and I will answer.”) In the afternoon, Mrs. Jones’ brother came to see her; and the scene was painful—he had no hope of her recovery, and wished me at once to write for her other brother to come—I then told him it was not necessary, as that morning I had, under spirit-influence, the promise of her recovery; while I was speaking, that happened to me, which happened to Caiphas, the High Priest; referred to by St. John 11th chap. when he prophesied that “One man should die for the people” and this *spoke he not of himself*, but being High Priest that year he prophesied. I said, *without any volition* of my own mind, “But the change will take place in April.” The third time was by a *voice*: it was about the middle of March, 1858, I heard a *voice* as if acting upon the nerves of the head, producing a muffled sound, as if a person were repeating from under a bell; yet clear and distinct—“the 7th, the 7th, the 7th,” for two or three hours, till I went and said to three inmates of my house “the struggle with Mrs. Jones will be on the seventh of April.” It then ceased—I repeated the same to three others, making six in all who were informed of the prediction. On the 7th, of April at half past ten o’clock in the forenoon, Mrs. Jones, while resting her head on the bosom of one of her sons, was seized; the struggle had come—the scene was awful—medical assistance was called in,—Ether and other stimulants were then administered to an enormous extent—physical nature rallied a little, but she was changed, the words and actions were no longer hers. On the 9th, while sitting at the bedside, in grief at the struggles of Spirit and body parting—I asked mentally “When will this cease?”—the answer came “in five days”—I could not believe it, and thought it must be five hours—but no, in agony, in agony, nature struggled till half past eleven on the evening of the 5th day—then all was still.

The foregoing statement shows four predictions given in four different ways, all bearing on the one event; and they were known to several members of the family at the time they were given.—I have drawn the veil of domestic life aside, that the reader may see the ground on which I stand, when I made the following deductions:—

1st. That unseen living intelligences act on human beings.

2nd. That unseen living beings, superior to us; know the future of the individual life of human beings.

3rd. That we have reason to believe the Bible statements as to the various methods Spirits in olden days manifested themselves to men, as these several methods are still in action at the present day.

Predictions are to me, one of the most effective methods of proving the truth, that God has unseen messengers, or angels employed in attending to the individual life of human beings—they furnish to the believer in the existence and power of Spirits, a weapon more keen than a Damascus blade, to use against those who labour in vain, and spend their strength in resisting the evidences of God working by means—sometimes physical, sometimes mental.

The stars sweep the heavens in their courses, and the earth has speeded its allotted bounds for thousands of years without varying their time or distance : so with man ; look at the Egyptian Mummies three thousand years ago, the physical structure was the same as now : the hieroglyphics on the Ninevite palaces lately laid open to the public gaze, prove that the mental laws of man's being were the same then as now. That man has a right to expect Spirit-action on him, now as in olden days—that in very truth, "God is the same yesterday—to-day, and for ever."

Peckham.

JOHN JONES.

CAN A PITMAN'S WIFE SEE THE SPIRIT-WORLD ?

The following incident is in a letter from Ryhope, near Sunderland :—

"A few weeks ago, a Pitman's wife, young and pretty, was in a rapid consumption. She had only been married about nine months. The young couple were devoted to each other and consequently they felt very much their so soon parting. A few days before her death, she awoke singing, and said she was trying to sing the same song as she had heard the angels so sweetly singing. She said "she had been in heaven and had seen the angels, and that she felt so happy, but that she could give no description of it, for she knew nothing to compare with it." A few days afterwards she was removed by a peaceful happy ending of her earthly toil.

ORIGEN ON THE SOUL.

"Our soul, which in its own nature is incorporeal and invisible, in whatever corporeal place it existeth, doth always stand in need of a body, suitable to the nature of that place respectively : which body it sometimes beareth, having put off that which before was necessary, but is now superfluous for the following state ; and sometimes, again, putting on something to what before it had, now standing in need of some better clothing, to fit it for those more pure, ethereal and heavenly places."—ORIGEN.

"Great and learned men affirm angels to consist of a double substance ; that is, of a spirit incorporeal, whereby they never cease from the contemplation of God, and a body whereby they are sometimes visible to men."—JOHN OF THESALONICA.

Mrs. Wesley, the mother of John Wesley, said, "I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it."

MEDIUMS AND SPIRIT CURES.

From C. Partridge's Spiritual Telegraph.

"DEAR EDITOR,

There are multitudes of media in this State whose development (judging by the wisdom expressed), is the work of angels, and all the gifts of which the apostle speaks in 1st Corinthians, 12, 8, 9, 10, are prevailing amongst us. My lady (Mrs. Hyde), is an unconscious, trance-speaking medium, and has been traveling and lecturing with me during the past year; and though we have met with every variety of minds, yet when her guardians speak, the multitudes listen with intense interest. Her public speeches are always delivered in English, which is her mother tongue, and the only language with which she is familiar. Yet for hours together, by the assistance of her guardians, she will interpret other languages, some of which, as spoken by different media, are said to be among the dead languages, and not now used by the inhabitants of this rudimental sphere. C. W. Hazeltine, R. B. Balcom, and eight others, whose names I need not now mention, speak with different tongues, and are healing mediums. Some of these heal by manipulations and the use of mild medicines, and some discard the use of medicine in every form. Among these is Enos Churchill, of this place, whose untiring efforts are creating a great stir among us. Disease of every description yields to the power given from his hands; and if it were not for making this article too long for your columns, I should like to speak of the setting of dislocated joints, removing of erisipelas, bronchitis, felons, spinal affections, &c. &c. In short, many patients try the skill of practising physicians until they can benefit them no longer, and then, when cured by Spirit power, in the simple process of the laying on of hands, they do not hesitate to declare that miracles are wrought amongst us. This is one of many healing mediums whose works I have witnessed with my own eyes. To this last idea a cavalier might say, that "I had operated in some way with the medium to produce these results;" but as a successful psychological practitioner, I affirm that in no instance have I been able to control a spiritual medium, and that I as much believe this to be the work of Spirits from the upper spheres, as I do the reality of my earthly existence. We challenge the wisdom of the wise of earth in the investigation of these phenomena, and ask them to account for them upon any other hypothesis.

Fraternally thine,

WALTER HYDE.

A PROSPECTUS.

The following is a prospectus of a new work which needs no other recommendation:—

"ECCE HOMO: A Treatise on the nature and personality of God, founded upon the gospels of Luke and John; spiritually communicated by the angelic dictator of 'An Angel's Message,' The writer of 'An Angel's Message' having just completed, by the same spiritual dictation, a second work under the above Title, hopes that the Subscribers to 'An Angel's Message' and their friends will now favor her by forwarding orders for the forthcoming volume,—in which are treated a great variety of important spiritual subjects, involving many revelations of sacred truth as it is in Christ Jesus, our Lord and Saviour."

Orders to be addressed to "Amanuensis," Mr. W. White, 36 Bloomsbury Street, London, W.

To the subscribers to this work the remaining copies of 'An Angel's Message' are offered at the reduced price of 4s. 0d.

REV. T. L. HARRIS' VISIT TO ENGLAND.

"In the course of Mr. Harris' discourse to his congregation in the University at the head of Washington-square, last Sunday morning, he astonished his friends by the announcement to his people that he had developed into the third apostolic degree, which he said was the missionary degree, and in fulfillment of it, he should in a few weeks leave them, to teach the benighted people in Asia and England. The discourse was very touching, and created much sobbing among the more devoted and affectionate attendants on his administration. We shall publish a synopsis of the discourse next week." *From Chas. Partridge's Spiritual Telegraph.*

—o—o—

THE ANGEL'S CALL.

"Hark! they whisper! angels say,
Sister Spirit, come away."

Come to the land of peace!
Come where the tempest hath no longer sway.
The shadow passes from the soul away.
The sounds of weeping cease.

Fear hath no dwelling here!
Come to the mingling of repose and love,
Breathed by the silent spirit of the dove,
Through the celestial air!

Come to the bright and blest,
And crowned for ever!—'midst that shining band,
Gathered to Heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone!
Come to thy mother!—on the Sabbath shore,
The heart that rocked thy childhood, back once more,
Shall take its wearied one.

In silence wert thou left;
Come to thy mother!—on the Sabbath shore,
All the home voices, blent in one sweet strain,
Shall greet their long bereft.

Over thine orphan head
The storm has swept as o'er a willow bough;
Come to thy father; it is finished now—
Thy tears have all been shed.

In thy divine abode
Change finds no pathway—memory no dark trace,
And O! bright victory—death by love no place!
Some, Spirit, to thy God!

Observe: a Supplement to this No. is published, containing many interesting Articles.

Just Published, Price 2s. 6d.
FOREGLEAMS OF IMMORTALITY.

BY EDMUND H. SEARS,

"Works like these are much wanted among us. They are destined to exert a considerable influence upon the world, and while they bring a divine peace to the sorrowful heart, they inspire a strength and hope that lift the soul above the sordid temptations, and weary cares of ordinary existence.—INQUIRER.

London; Allman and Son, 42, Holborn-hill.

THE BRITISH SPIRITUAL TELEGRAPH

BEING A
GENERAL RECORD OF SPIRITUAL PHENOMENA.

Vol. 3.]

SUPPLEMENT TO No. 6.

[Price 1d

OUR VISIT TO LONDON, AND APPEAL TO OUR FRIENDS.

We are happy to be able to announce to the friends of the great cause we are engaged in, that the Editor having just paid a short visit to London, advantage was taken of his presence to call together some of those who have taken an interest in Spiritualism, to consider the best means of aiding the cause and promulgating a knowledge of it more generally amongst the people.

Individual efforts are desultory and confined in their action, and are apt to be more or less spasmodic instead of continuous, and it has long been felt that much more could be done if some organization existed in London, which should take on itself the work of disseminating information in a steady and continuous flow. We have not heard that the world has been suffering from excess of light, but rather that it has bathed itself in the dark abyss of materialism,—against this, Spiritualism is the natural and necessary protest, and we believe that in God's providence it has been sent for the good of man and the raising him out of his despond. It is in fact the Philosophers stone, the true elixir, which has been sought for by a few earnest deep-hearted men through the ages, and now in more fulness, because the time is more ripe, it is ready for all who will receive it. It was never, according to our reading of the human heart, that deep truths, which required the previous removal of many prejudices, were received at once by large masses, but rather that in the constant warfare which it is the nature of truth to wage against error, a small per centage, or leaven, has by God's providence been raised up to keep these truths alive, and recognize their bearing. A few who are not satisfied with the dogmatisms of their time have been attracted by the strong magnetic properties of truth, with increased velocities as they neared it, and have knelt in thankfulness to God that at last they have found a home.

And so in the experience of us all in helping on this holy cause, we have found such souls, and have hailed them as the true brothers of our hearts. But there are many more who are still seeking for the great medicament.

It was to devise means for reaching them also, that a meeting was held on the 6th February, at the house of Dr. Dixon, No. 25, Bedford Row, at which many of our friends were present.

LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. C.

It was thought best that there should be no interference with the direction of the *Telegraph*, but that a subscription should be entered into sufficient to enable a Committee to purchase at least 200 copies of each issue, and to distribute them by post or otherwise amongst Mechanics Institutes, Literary and Reading Societies at home and abroad, the clergy of all denominations, the press and individuals whose names might in any way be made known to the Committee. The proposal was that a few numbers be sent to each on the list, and then that as new names came in, the old should be struck out, so that if any had by that time, found a sympathetic chord, they might be induced to purchase on their own account. In fact it would be the business of the Committee to form a free list of at least 200, and of as many more as the liberality or means of the subscribers would permit.

After ample discussion the proposal was adopted, and the following resolutions were passed:—

Resolved,—That a twelve month's subscription be entered into, to enable a Committee to subscribe for at least 200 copies of each issue of the *British Spiritual Telegraph*; and for providing for the expense of disseminating by Post or otherwise.

Resolved—That the following gentlemen compose the Committee: Dr. Ashburner, Messrs. Allman, Bielfeld, Dixon, Fawcett, Jones, Shorter, Turley, and Wilkinson.

Resolved,—That Mr. W. M. Wilkinson, of Hampstead, London, N. W. be the Treasurer.

A subscription was then entered into, and £32 was subscribed in a few minutes.

We have now to appeal to our friends who were not present, but who approve of the proposal, for their aid and counsel, and whether they are able to subscribe or not in money, we shall be glad if they will add to the names to be put on the free list by sending to the Committee under cover to Dr. Dixon, 25, Bedford Row, W. C. the names of any to whom a few numbers of the *Telegraph* can be usefully sent. Additional subscriptions are also earnestly solicited, and may be sent by P. O. Order or Postage Stamps, addressed to Mr. W. M. Wilkinson, as above.

And now for ourselves we may say, that sensible as we are of our own short comings, we will strive to render the *Spiritual Telegraph* worthy of extended support. We have received promises of literary assistance, which will, we hope, render this journal an able, as it has always been a zealous, pioneer in the cause, and no efforts shall be wanting in our humble way to make it ever more worthy of public support.

In closing our account of this new movement amongst us, we may all invoke a blessing on our efforts, and have the profound conviction with Gamaliel, that "if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

"To me the doctrine of Ministering Spirits, next to the revelation of God's fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the church's belief in it, is to render her most valuable service."—REV. W. L. LANDELS.

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

No. XI.

MARTIN LUTHER AND JOHN KNOX.

Between Jean D'Arc and Martin Luther—the gentle maid of Orleans, and the burley monk of Wittenberg, there would seem but little in common: their mission indeed was different, and there is a corresponding difference in their spiritual experiences; the one was guided and upheld by celestial spirits; the other, though doubtless spiritually sustained and strengthened, was sorely tried, as he believed, by demons from the pit, and even by the arch-fiend himself. Both however may be regarded, as alike adding the testimony of their faith and life to the truth of Spiritualism.

Michelet, in his *Memoirs of Luther*, has devoted thirty pages to the relation of the spiritual visitations and temptations experienced by the great Reformer, and to his conversations on this and kindred topics. Though some of these stories are evidently apocryphal, yet one of Luther's warmest eulogists—Merle D'Aubigne, is compelled reluctantly to admit, that "Satan was not, in Luther's view, simply an invisible, though real being; he thought that this adversary of God appeared to man as he had appeared to Jesus Christ. Although the authenticity of many of the stories on this subject, contained in the *Table-talk* and elsewhere, is more than doubtful, history must still record this failing in the Reformer." Carlyle tells us, "It was a faith of Luther's that there were Devils, spiritual denizens of the Pit, continually besetting men. Many times in his writings this turns up; and a most small sneer has been grounded on it by some."

Not only did Luther throw his inkhorn (ink and all) at the Devil* but he had frequent conferences with him, and, by his own report, appears sometimes to have had the worst of the argument. The Devil seems to have been very fond of debate, he would even wake Luther in the middle of the night to hold a disputation with him; and the latter testifies, to finding his antagonist "very learned and expert." Luther seems to have thought that the *Dévil* had a special grudge against him—that he sometimes had recourse to the most petty annoyances to worry him—that he was a constant, though by no means welcome visitor, always in fact pretty near his elbow. Hence he observes "We need not invite the Devil to our table, he is too ready to come without being asked;† even we, who

* The best thing too to throw at the Devil. There's nothing, when well directed, that the Devil dreads so much as ink, especially Printer's ink. **PRINTER'S DEVIL.**

† A hint by the way to some of our American brethren, who, having "more valour than discretion," not very long since "challenged Hell and the Devil" to manifest themselves for the conviction of sceptics. This may be all "very fast" and "going-ahead smart;" but the writer is slow and old-fashioned enough to think it very foolish. To quote another remark of Luther's, "You needn't call very loud for the Devil, the devil is never far off." Those who wish to be infested with devils, by way of experience, may find to their cost, that the companions so invited, are in no hurry to take their departure; and that a "notice to quit" may be served on them in vain.

watch and pray daily, have but too much to do with him. The air all about us is filled with dæmons.' From this last remark, and from others which might be cited, it is evident that Luther's "failing" extended to a recognition of the evil and mischief wrought upon earth by the power and influence of wicked spirits; as from other passages in his writings it is evident that he was also fully conscious of the services rendered to God's servants on earth by His "ministering spirits."

To those who attribute Luther's belief in these things to simple and excessive credulity, it is sufficient to quote his own language and conduct. When some one gave him an account of a woman possessed of a devil, he cautioned the adoption of suitable measures "in order to obviate any possibility of fraud;" adding "I feel disposed to disbelieve everything that I have not *ocular or auricular proof of*." And when the Zwickau prophets, in support of their extravagant practices, urged that they had immediate visions and revelations from God, and appealed to Luther for support; he, with robust good sense, and in a way exhibiting the utmost sober-mindedness, at once set himself against their fanatical follies. "The Divine Majesty," said he, "does not speak to man immediately, as they call it, so that they have visions of God, for he saith 'No flesh shall see me and live.' Human nature could not survive the least syllable of the Divine utterance. So God addresses man through men, because we could not endure his speaking to us without medium."

In "the solitary monk who shook the world," we see a truly brave, heroic soul. Trusting in God, and strong in earnest faith, he fought a good fight, undaunted by menace of Emperor, Pope, or Devil. He had the deepest conviction of the Divine origin of the doctrine he taught; he felt that his work was of God; and all spiritual action and teaching, hindering, or discordant with it, he at once attributed to immediate satanic agency. This view was compounded partly of fact, partly of inference; it is important to distinguish the one from the other. We may accept the fact that Luther saw and conversed with spiritual beings, without endorsing his conclusion that they were devils, or Beelzebub himself.* It is evident that Luther's judgment herein received its impress from early teachings and the dominant ideas of his time. By comparing his, with other experiences, especially of a more recent date, we are led to what we think a truer explanation. Luther may, or may not have been mistaken as to the character and purposes of the spirits who visited him; but in either case, we see no reason for the assump-

* In the Appendix to *Noble's Appeal*, there is a passage quoted from Luther's book *De Missa Privata et Uncti Sacerd*, in which he gives an account of a conference he had with the Devil on the subject of private masses. Luther tells us, that on this occasion "the Devil put forth his whole argumentative force; and *he has a deep and strong voice*." Luther reports the debate at considerable length, and, which is not a little extraordinary, he gives the Devil the right side of the argument; and is convinced by him of the idolatrous nature of private masses, which Luther had been in the daily habit of saying for many years; but which he from this time abandoned.

We put it to the common sense of our readers, whether in this case it is more likely that Luther's interlocutor was the Devil in *propria persona*, or, a human spirit, desirous of leading the Reformer to abandon the doctrine and practice in question, but whom Luther, from his previously formed opinions, supposed to be the Devil.

Luther relates many instances of spiritual communications which he received.

tion that they were other than human, nor would they in all probability ever have been regarded as other, but for fore-gone conclusions derived elsewhere. At all events, the facts in question are more intelligible to us on this hypothesis than on any other.

John Knox does not seem to have experienced the same spiritual conflicts as Martin Luther; he had not his catholic spirit—his nature was not softened by those social amenities, and that love of music and art which distinguished the German Reformer; but in other respects he may be regarded the Martin Luther of Scotland. He was a stern Iconoclast—a witness for the supreme sovereignty of the living God. Carlyle calls him, “an old Hebrew Prophet in the guise of an Edinburgh Minister of the sixteenth century.” And what is more to the point, Knox, not only recognized that his predecessor—Wishart, was illuminated by the spirit of prophecy, but he distinctly claimed the same for himself. “I dare not deny” said he “(lest I be injurious to the giver) that God hath revealed unto me secrets unknown to the world; yea certain great revelations of mutations and changes when no such things were feared, nor yet were appearing; notwithstanding these revelations I did abstain to commit anything to writing, contented only to have obeyed the charge of him who commanded me to cry.”

M^c Orie, in his valuable biography of Knox, after referring to some of these prophetic sayings, remarks:—

“It cannot be denied that his contemporaries considered these as proceeding from a prophetic spirit, and have attested that they received an exact accomplishment.

The most easy way of getting rid of this delicate subject, is, to dismiss it at once, and summarily to pronounce that all pretensions to extraordinary premonitions, since the completion of the canon of inspiration, are unwarranted, and that they ought, without examination, to be discarded, and treated as fanciful and visionary. But I doubt much if this mode of determining the question would be doing justice to the subject. A prudent enquirer will not be disposed to acknowledge as preternatural whatever was formerly regarded in this light, and will be on his guard against the illusions of imagination as to impressions which may be made on his own mind. But on the other hand, there is danger of running into scepticism, and of laying down general principles which may lead us obstinately to contest the truth of the best authenticated facts, and to limit the operations of divine providence. That there have been instances of persons having had presentiments as to events which afterwards did happen to themselves and others, there is, I think, the best reason to believe. The *esprits forts* who laugh at vulgar credulity, and exert their ingenuity in accounting for such phenomena on ordinary principles, have been exceedingly puzzled with some of these facts—a great deal more puzzled than they have confessed; and the solutions which they have given, are, in some instances, as mysterious as anything included in the intervention of superior spirits, or in preternatural and divine intimations.”

“Orthodox, orthodox, who believe in John Knox,” and all others whom it may concern, lay these words to heart, and ponder them well.

PUNCH WRITING ON SPIRITUALISM.

This Phenomenon “came off” with the Comet, in October last, and shewed itself as moving in rather an eccentric orbit; but unlike the Comet, which the professors cannot find a satisfactory solution for, we may congratulate ourselves on having discovered the whole secret of poor Punch’s difficulty and the causes which led to it. Considering the provocation he had, and the brittleness of his

temper, we cannot be much surprized at, however much we may regret, the strength of his language. It is well known, that Punch will not brook opposition, and that, like other persons who are narrow in their views, he becomes furious when facts shew any stubbornness towards him. Why else should he be always met with brandishing his baton and making it sound on the head of poor Judy and his other dramatic persons. For these violent and swaggering fellows, there is nothing which "brings them out" to such an extent as fear, of which it is their peculiarity to be very susceptible, and I can inform you that it is entirely owing to the re-action of fear of the most terrific kind that we are indebted for poor Punch's first Essay on Spiritualism.

He must have been dreadfully frightened, and covered all over with goose-skin, to fling off as he has done. Take for a sample the following, "Amongst other absurdities, we see there is a newspaper, called the '*Spiritual Telegraph*,'" but that is not the worst thing Punch has *seen*, as you shall presently be told; and after a little shady talk about ghosts and church yards, which shews pretty clearly what dread was in his mind, he says it is full of "trick" and "evident falsehood," that "there is a touch of insolent profanity about the method of this spiritual newspaper that deserves being checked, we fancy, at some police court. It is a degree of folly, too painful for laughter, and too dangerous to remain unchecked." He recommends that the Editor be at once brought "before the magistrate. We do not see why a dead swindle, like this falsehood-telling on which superstition plays as large and as absurd a part, should be suffered to escape unpunished. It strikes us as being but another form, and rather a profane one, of obtaining money under false pretences. It is nothing more than another way of taking a sight of the public, the real object being to blind the dupes, so that they may not see the folly by which they are tricked out of their money."

Money is certainly the mainspring of Punch, and we can all remember since we were little boys, how essential the jingle in the hat, was to the motion of his working diagrams, but it has hitherto been found, by the '*Spiritual Telegraph*,' to be an extreme difficulty to obtain money under any of its pretences, whether false or otherwise. This, Punch will be glad to hear, although at the cost of his not being able, in his benevolence, to get up a case "before the magistrate."

Now the reader, who of course is intelligent, and knows that there is a cause for everything, must be dying with anxiety, to know what could have happened to poor Punch, to throw him into such fits; and as I am, by a curious accident, able to give him the information, I will, at the risk of the lasting hate of the gentleman with the stick, let him into the secret.

A day or two before the appearance of Punch's manifesto, I had been calling with my wife and a little boy, upon a friend at the National Gallery, and had, through his kindness, had a private view of the glories of art, which are there treasured, and which shew the Painters minds to have been in the older days in a much more spiritual state, than their successors of this pancake age. After leaving Trafalgar Square, and going towards Pall-Mall, our little one spied out poor Punch, working the oracle at the end of Suffolk Street. We of course hastened to the spot, and what was my horror, to find our old friend, in the last

agonies of abject fear and mortal fright. In a few moments he was laid at full length on the front of his residence, his whole body in view, and convulsed with spasms which shortly terminated in apparent death. But no! his sufferings were not over. Again he was convulsed, as from the centre, his head and lower extremities galvanized as it were, in the last pangs of human endurance. What could be the matter? 'Send for a doctor,' he feebly cried, and again more loudly 'Doctor! Doctor!' The kindly person who answers to that cry, and whose pleasant face and voice are ever ready to assuage our bodies' griefs, was quickly at his side, and with tender solicitude enquired into his ailments. Punch declared it was of no use, for he was dead, and presently seemed really to be so, for the good Doctor could not raise him from his recumbent posture, or if he did, it was only to fall down again, helpless and prostrate. By degrees there seemed however to be some method in his falling, and, as if retaining in death his half spiteful, half humorous characteristics, he managed, as he fell, to come with full force against the Doctor's nose. Even Doctors are human, and this raised the choler of the Doctor to such a pitch as to make him try the stimulant of the stick upon poor Punch. Strange to say, it seemed at once to revive him, and I then discovered that the cause of this fearful struggle was that he had been visited by the *Ghost of Judy*. Before then he had been a scoffer at Ghosts and spiritual appearances and manifestations, and had, as a sceptic, got the better of his opponents in many a well fought argument. But alas for him now, and for his character amongst his jolly companions,—the tables were turned and he could never hold up his head again. But the reality is never so bad as fear paints it. He soon found that though he had seen a Ghost, he was still alive and no bones broken, and that he might even continue to live and to enjoy himself a little longer. Now, his principal feeling was rage that he had shewn such dastards fear,—he killed the Doctor and all who had been witnesses of his weakness and prepared "to brave it out" and to deny all that had occurred. Murder will out, and, as bad luck would have it, one of the "Contributors" had seen the whole and "made a note of it." Confidence, and even impudence soon took the place of mortal funk, and Punch was able at last to twirl, even the Devil himself, round upon his stick.

I believe too that he has since been trying to solve his only doubt by writing to the Editor of "notes and queries," to know how it was that a Ghost could appear in contravention of a belief in some of his friends, as to the resurrection of the body. I observed that he had applied his usual argument of the stick in defence of his theory, that his deceased friends *ought* to lay quiet; for after killing them and placing them side by side on his shelf, he found that one of them had an awkward tendency to movement, and even went so far as to give him some ugly raps on the head, and Mr. Punch, not being able to find out the delinquent, fell to battering the bodies of the whole of them in an unmerciful way.

To such lengths will ignorance carry its theories in the teeth of facts, and it is no credit to Mr. Punch, that he had not the honesty to tell the public of his ghost, and the spasms which produced his article.

W M. W.

"ARCANA OF CHRISTIANITY, AN UNFOLDING OF THE
CELESTIAL SENSES OF THE DIVINE WORD."

BY THE REV. T. L. HARRIS.

W. White, 36, Bloomsbury-St., London. Price 9s.; or with Sup. 10s.

Any notice of this work can convey but a feeble idea of its scope and contents, for its aims are lofty, and their development profound. It claims to unfold portions of the inner sense of the book of Genesis, and to reveal stores of lost and hidden knowledges concerning the creation of man, and of the universe, natural and spiritual. It shows us world beyond world, and world within world, and everywhere the human soul reflecting a portion of His attributes, who is Infinite, whom the illimitable ages and orbs can never fully image, never exhaust. The sublimity and rationality of this Spiritual "Kosmos" commend themselves to the truth-seeking mind. Soul is here everything, matter only its investiture—the internal, the seat and receptacle of life—the external, the out-birth of the vital energy—man in all worlds, the medium of the Divine creative energy, fashioning for himself that objective sphere, which, according to his good or evil loves, shall surround him with beauty or deformity, heaven or hell. This fact receives ample illustration thro' Mr. Harris, who was spiritually intronized into numerous societies of men and angels, on the celestial, spiritual, and natural planes of the universe. These illustrations are exquisite prose poems, apart from all consideration of the marvels of human life on other suns and planets which they unfold. They will doubtless excite interest and astonishment as the production of imagination only—of a fancy truly in an enviable state of fertility. Raw material for some dozen poets might be extracted from these pages, and we recommend them to peruse the work, if merely for the sake of infusing some new life into effete ideas, and enlarging their field of view. We quote the following passage from one of the illustrations.

"I was conducted from this town to another, lesser in size, and nearer our own system, and I was told it was Sirius. As I drew near, I heard innumerable voices singing together. The orb itself appeared encompassed with triple rain-bows. The substance of this sun appeared more volatile than the other and less incandescent. I saw to the left of the inhabitants there, a dark cloud, and they told me it was 'the earth,' and I asked them what earth, and they replied, 'yours, and it is seen enveloped in the smoke of its torment.' I inquired why our earth was visible so plainly, while our sun shone but as a twinkling point? and they gave this reply—'We are taught from infancy that there is a something there that must be loathed and hated. Therefore it appears as a dark cloud at the left, but it is visible by a species of natural clairvoyance.' While I was with them, I could distinctly see our orb, enveloped partially in a darker sphere than its own, and pointing to it, they said, 'We have no name for that place, or thing, or anomaly: but it is to us a something which has life and yet not life.' Upon conversing more fully with them, I found that they believed that the bosom of our solar system had been defiled by a terrible catastrophe, and that our earth was very near that place. They were exceedingly beautiful tall in stature, gentle in demeanour, and in appearance of a milky white. With them, also I saw men of herculean proportions, and in color of a fiery red, men of vast girth and huge lungs. I was told that the two races inhabited the two sides of the orb, but from the spiritual flow they were very dissimilar.—Here I saw the most enchanting and enrapturing scenery that ever met my view.

The art of the fabulist who weaves his fabric of gorgeous colours in the loom of the imagination, the strains of the poet, who makes nature tributary to his thought, and enriches his theme with the invisible things of heaven, would fail to do justice to that which I was permitted to behold. Here matter seemed to glow with vivid hues of spirit, portraying in ever-changing pictures, the meditations of the creative mind. Like the previous orb, the substance of this sun was living fire, but it was encompassed by a flamy crimson sky, which was frescoed over as by some Divine Art, with celestial pictures, in an endless heavenly allegory. The ærial canvas, all scintillant with light in its first brightness, seemed animate with thought, and all those magnificent tableaux endowed with intelligence. I gazed upon the earth which lay before me, and the minute crystallizations which composed the soil, were as the burning gems beneath the Lord Messiah's throne * * * Here I saw the wonders of the Divine magic. While nature, obedient to the wand of Spirit-power, is flexible as verse to the Poetic Muse—paintings grew in the living air, mirrored from their minds on canvass-like substances, breathed in space, and fixed in the transparent ether. One of them showed me his hand, and in the left palm, as in the mirror of a stream, I beheld all my thoughts imaged. Another bared his breast, and as I gazed, my inner sight was opened, and I saw the orderly affections of his life in a succession of magnificent landscapes within it—and the graces and virtues, each in human form, male and female, appeared in countless multitudes therein. Another smote with his rod upon a rock, and from it gushed living water. There is no room left for the exercise of astonishment in that miraculous place. They have a book among them which they call 'the Word,' and which they esteem the holiest thing in all their world. It contains the æreana of the universal creation. They are very long-lived, and said they had lived many thousand years in the physical form, and grew very slowly to maturity. Their government is kingly, and he rules who is wisest, but they also have a priesthood, and a chief priest, corresponding to the king, who is always the best man in their world. Their rulers are very aged. They worship the one Lord God, and they have temples which they say are not built with hands, but crystallized from the affections of worship in solid but living marble. These temples are renewed every worship day—that is, every seventh. They have no name for sin, sorrow, discord, disease, or any crime—but they speak of evil as "the horror which is away from them." p. 54.

But natural wonders are the least of these revelations. The glories and mysteries of the Incarnation, the Redemption, the origin of evil, the final restitution of this fallen world, to its primeval order and harmony, are lucidly and powerfully declared, and placed in a point of view which reconciles many conflicting opinions. Truth is one and indivisible, but the rude mind of man splinters its symmetrical form into fragments, and then wonders to see not its beauty, fitness, and immensity. In this work the broken atoms are re-united into a higher and exhaustive meaning, which reconciles lower and partial interpretations of the Divine Word and Works. Especially, there is presented to us a remarkable theory of the final annihilation of evil which escapes on the one hand the quicksand of the Progressionists, who deny human responsibility, and declare that sin is only a necessary phase of growth—and avoids on the other the rock on which split the Calvinist and Predestinarian, that the Divine being and his faithful children will delight for ever in the punishment of the wicked—that heaven shall owe part of its eternal charm to the contrast of hell. Shunning also the shoal where run aground the sceptic and philosopher—that the existence of

evil is incompatible with that of a just and holy being, this theory seems to be consistent alike with reason and revelation, and full of suggestion to the thoughtful mind.

We quote, as far as space permits, a portion of the passages relative to the origin of subversive types of lower life—but must refer the reader to the work for a full and clear explanation of difficulties. "The origin of subversive instead of harmonic types of quadrupeds and reptilia, together with the unsolved problem of the first cause of the state of universal antagonism which marked the ancient *Pre-Adamic* periods of our own world's development, was in the magnetization of the world-soul of this orb, through the means of the inverted world-soul of that corrupted planet which has ceased to exist. Here is the key to the disorders of lower nature. The interacting world-souls—one orderly, but passive and receptive, the other fierce, aggressive, and disorderly—caused a series of subversive physical formations, extending from the infusorian to the mammalian periods. The whole creation of this orb groaneth together, being in bondage, until now. There never has been a period since the introduction of the lowest animal life, in which evil was not in our habitation. With every new afflux of creative energy into the planet thro' its world-soul ran, a counter stream of subversive influence thro' the disturbing world-soul alluded to, and this condition of predatory and sanguine violence, leaves its foot marks up to the earliest epoch of time. It must be mentioned that the mammals upon our orb were preserved from being vitiated in the beginning of Eden, at which time there was a recession of the diabolical influence and a new order of things. During the period immediately before the creation of the most ancient men upon our orb, the destroyer was cast down, and the earth passed thro' a vastation. The reptiles were confined to small limits, and the gigantic sauria became in good part extinct. At that time also, the temperate region reached to the poles. The condition of the earth is therefore an anomaly. Human wickedness on a preceding orb was permitted to reveal itself in typical forms of inversive creation, upon our own. The lion and tiger as they exist upon harmonic earths, are lovely, docile, and anti-carnivorous. The disorderly influence of this ingressive spheres was first apparent in the subversion of forms, and secondly in the perversion of affections or dispositions. It is true there is a chain of progressive development from the mineral to the vegetable and animal kingdom, but the infinitesimal monads, rendered sanguinary, grew into aggregated and visible perversions and from a root of inverted forms, sprouted a tree of successively developed orders, exhibiting in many species, the same primeval degradation. The argument against this view from the structure of inversive forms, in which the most perfect mechanism appears, does not hold good when we consider that the evil affections of diabolical spirits are projected in the hells into active, substantial organizations, made up of organs in which the innumerable particulars of those affections are correspondentially portrayed. Venomous serpents, therefore, simply exhibit the images of inverse affections, which have taken form upon themselves. It may be objected that this view is false, because creation belongs alone to the one Divine Spirit, and that all the wonders of nature are attributable to him. Subversive creations are through the hells, but not from the hells as a first-cause. The ultimate form which a creation shall assume depends upon the channels thro' which the Creative influx shall descend in its approach to the plane of ultimates. If that influx, which is invariably Divine, is thro' mediums which have become perverted, an organic perversion is the extreme result. The evil dispositions of animals are effected thro' a derangement of cerebral forms. The Divine Spirit, flowing thro' the human, will ultimately re-establish the animal kingdom. Ravens, hawks, eagles, and other birds of prey, are the inversions of harmonic species, extant upon contiguous orbs of our own system. The time is in the future when the true varieties of these will re-appear, after which the subversive families will decrease till they become extinct." p. 105.

Such a book as this will excite incredulity, curiosity, or admiration, according to the state and requirements of the reader. In every one however, we think its peculiar and striking contents will create wonder. Whether they credit or no its spiritual origin, they will probably consider it rather out of the common way 'sui generis.' Works of this nature, putting forth such claims, at any rate start a problem for the philosopher to solve—How are they written, and whence their ideas? It is for each man's individual judgment to decide whether they are true or false—but for all they are at least strange and striking, throwing beams and flashes of a new light into dark and unfrequented chambers of nature and of spirit, which sooner or later the human mind will desire to have explored and explained, as now it searches out the source of the Niger or the Nile, or penetrates for knowledge the silent solitudes of the Arctic regions. Which research is the most permanently practical, the reader may judge for himself.

C. E. F.

CURES EFFECTED BY SPIRIT-AGENCY.

We copy the following from Charles Partridge's *Spiritual Telegraph*, which will serve to show some of the uses of Spiritualism :—

Painesville, Ohio, Dec. 3, 1858.

"In view of the unbelief of many, that various diseases are cured by Spirits, through the agency of mediums, I deem it proper that I should give publicity to the following facts, the establishment of which does not depend on hear-say testimony of persons who lived eighteen hundred years ago, but can be well established by living witnesses. But to the facts: on the morning of the seventh of June last, at about one o'clock, I awoke from a sound sleep, and found my left leg and foot were completely paralyzed, so much so that I had no command over them whatever, and could not even move a toe. The whole limb, from the end of my toes to the knee joint, was wholly destitute of any sense of feeling, and my left arm, and, indeed, the whole of my left side, was much affected, though not rendered powerless, nor was it destitute of feeling above my knee.

Every means at command were used by my wife and son for my relief, such as putting my foot in warm water, using powerful liniments, rubbing the hands, applying the brush, etc., but without avail. It continued in the same condition till two o'clock, p. m., (about thirteen hours) when Mrs. P. M. Hickok, a healing medium of this place, having been sent for, came, and being manifestly under Spirit influence, commenced manipulating my foot and leg, occasionally making passes over my left side, and in about fifteen or twenty minutes, I found I could move my toes. I then rose upon my feet and walked, with very little difficulty, about the house, without a cane or crutch, and have had the free use of my leg and foot ever since. The sense of feeling was fully restored immediately by the manipulations, and I have ever since been able to walk as well as usual, as hundreds who have seen me about my daily business can testify.

I will here remark, that had this *cure of the palsy* been effected by one of the apostles of old, in precisely the same manner, and placed among the records of their doings, and handed down to us as a *miracle*, wrought by the infinite power of God, methinks it would have been accredited as such, and that, too, with as much propriety as any one of like character contained in the New Testament.

In addition to this, I mention several other important Spirit-cures, which have been effected through this same medium :

"Mrs. Jane Austin, Wife of Wm. Austin, of Montville, Geauga Co. Ohio, was taken sick in February, 1857, of erysipelas, and when but partially recovered

from its effects, was attacked with other diseases of a more alarming character. Four different physicians were employed, but her disease bid defiance to their skill. She was afflicted with a choking sensation in her throat, and sinking spells, during the summer, which rendered her sufferings indescribable: in which situation she continued till September, when her physicians gave her up as incurable. She was so emaciated that she was a living skeleton and unable to help herself in bed. Her family and friends expected soon to follow her remains to the grave, and she had given up all expectations of recovery. By the advice of a physician, Mrs. Hickok, a healing medium of Painesville, was employed to take charge of her case—and under her care and the direction of the Spirits, she was able in two weeks and two days, to ride to Painesville, a distance of eighteen miles, with Mrs. H. and did so, in one day, without injury, and is now fully restored to good health, and has been ever since June last, and is now herself a healing medium. The above facts are certified to by Mr. Austin, her husband, and Z. M. Strong, Martha Strong, and John A. Austin, as personally knowing them to be true. I have these certificates in my possession.

Mr. Dudley Crofoot, of Le Roy, in this county, and his wife, both testify over their own names; (whose certificates I have in my possession,) that three important cures have been effected in their family by Spirits, through the agency of Mrs. Hickok, by the old apostolic method of "laying on of hands." The first that of their daughter, twenty years old, who was severely attacked with a nervous complaint and fever, which, together with other chronic diseases with which she was afflicted, led them, at sundown, to believe that she could not live till morning. She was relieved in a few minutes, by the 'laying on of hands' through the agency of Mrs. H., while under the influence of 'ministering spirits'—and in a few days was entirely well.

The above facts can be fully supported by unimpeachable testimony, and are given to the public as a refutation of the assertion made by many—that the gifts of healing were confined to those who lived in the days of the Apostles. No one who knows Mrs. Hickok will pretend that these cures were effected by her skill, even if she pretended that she possessed such skill. But she is far from making such pretensions—on the contrary, she attributes all her healing powers to the influence and agency of Spirits.

HORACE STEELE. Sen."

HOXTON SPIRITUAL SOCIETY.

Nov. 24th, 1858. Communication from

ROBERT OWEN.

AFTER some communications of true christian sentiment and sympathetic love and counsel, we thought of concluding, but the table symbolised No!—we then asked if it was something particular; Yes! Who is it? It gave the name of *Robert Owen*, and he said he wished to write through Mrs. J.—accordingly Mrs. J. took the pencil, when soon very largely and legibly, but with apparent difficulty, was written as follows.

"My dear friends,—There is no more important question than to inquire into the truth of Spiritualism. The doctrine of circumstances requires to be put into operation, as the world is in such a strange anomaly—class against class—creed against creed.

But men and women must form themselves into societies, to gain the truths of Spirit-teaching, and to obtain the practice of love and charity towards each other.

Thus may be created a state of society by which all may be trained to be superior beings from birth until this great change!—(it is not death, although call'd

so by all) The body will be lost—but the soul will be but changed in its circumstances. As yet men have built upon a wrong foundation—have not been trained under rational laws. Can governors rule when they are ignorant of the laws of God—and *make to themselves a God of vengeance? when God is all love!*

My dear friends,—there has been error from the beginning—and will be until all are trained to understand that the character of man is formed by his surroundings—that man must be trained to believe, and to serve God, and to love his neighbour as himself—but unfavourable circumstances exist.

Pray God that Spirit-teaching may be more fully understood—then men will form more rational surroundings, by which all may be made more intelligent and happy in this life of yours, and finally meet with happy and superior spirits in the Spirit Home.

Your friend in the Spirit as in the flesh, Robert Owen."

This indeed seems a great and solemn teaching from one who was so recently in our midst—from one that has been called "the greatest infidel of the age."—but who was called to a Spiritual belief by peculiar manifestations, of a rare and demonstrative, and we may add, of a providential character; such as no honest man could gainsay or resist, and he as an honest man, proclaimed, the (to him) new demonstrations of an immortal life.

In his enlarged philanthropy, he had taught the practice of christian principles—but had left out "Christ"—he had taught the observance of nature's laws—but had left the "law maker" out—but when he knew as a matter of knowledge, not as a mere matter of faith of the Spiritual existence of man being continued after the death of the body—then he taught the truths also.

And now visiting us, from his Spirit-home, where he associates with the great and the good, he comes with hallowed teachings of true religion, and enlarged Christianity—and speaks to us from a higher stand point.

We say, listen, ye Free thinkers and Sceptics, to his words, weigh well his solemn and sublime sentiments—and be not afraid to follow where "facts" lead. And we say solemnly to the professing Christian world, listen to his teaching—Robert Owen, whom you thought was now suffering the torments of eternity, "being dead, yet speaketh" to you, to enlarge the borders of your Christianity—so that it may embrace every one that strives to practice it. O break down the barriers of narrow sectarianism—for every one that practically strives to follow Christ, is a Christian! whether he is called by "Paul, Apollos, or Cephas, or Christ"; for when "our change comes"—then are we all morally and Spiritually weighed in the balance of truth and justice—and we all must pass on to our level in the Spirit-world.

The good will not then shun the presence of the good, because of their earthly theological differences—but the pharisee and the formalist will find his real level then.

Spiritualists are fortified by unnumbered facts. We give this one as characteristic of the individual—as portraying beautiful truths—and as coming through an unimpeachable medium as many witnesses can testify.

25, Cambridge Terrace, Dalston.

S. WILKS.

MORE PROOFS FOR SCEPTICS.

To the Editor of the British Spiritual Telegraph.

Sir,—Having for some time past heard of the extraordinary "Spirit-manifestations" which are daily occurring at Mrs. Marshall's, I was induced last evening to pay her a visit, and I now send you an account of what I saw and heard; thinking the details may prove interesting to your subscribers,

I was accompanied by my wife and my father, and there were two gentlemen besides ourselves present, together with Mrs. Marshall and her niece. After sitting at a table for a few moments, it was suggested that we should throw our pocket handkerchiefs under the table—the medium (Miss M.) then took a piece of glass, a supply which we ourselves had brought, to ensure the certainty of no collusion: and having smeared it over with a composition of oil and whiten-
ing, she held it for a few seconds under the table, and upon removing it, the words “knot upon knot,” were plainly written, though wrongly spelled. A second afterwards, two of the handkerchiefs were thrown up from the floor, knotted, into the lap of a gentleman present who sat beside me, and the third was firmly tied up in a bunch, under the table. I myself saw the handkerchiefs thrown up, and collusion was impossible. My father then asked if the Spirits present were good—the answer rapped out was, “yes,” he then asked—“Are not these communications from evil spirits?” The reply to this was written on one of the glass plates, held, as mentioned above, by the medium under the table. “Do you think the devils would fight against themselves by bringing the gospel of Christ?” The next question was, “Do you believe in Christ?” Answer written as before. “Yes, you sinners.” A little after this, it was intimated that a spirit-friend of our own was present—my father then requested if it would write on the glass the Christian name of his mother, who left this world many years since—an assent was given, and upon one glass was written *Do*, on another, *ro*, and upon another, *thy*—thus intimating that the name, which no one present knew, except my father, was Dorothy. Space would fail me to tell you every written communication we had, as they must have numbered fifty. We had manifestations of knocking and table moving after this; the table was several times moved horizontally, a foot above the ground, and there suspended for some seconds, with merely the hands of the mediums resting upon it. In every instance of this kind, it was lowered most gently, and not allowed to drop with its own force. The knocks would come wherever the medium placed her hands; and to convince my father of the power, she placed her hands upon his hat, which he had put on, and the raps were distinctly heard upon it, and my father felt the vibration of each tap. Such is a brief and meagre account of our visit; more I could recount, but I am aware of the claims you have upon you. In conclusion, I would suggest to all circles, the advisableness of trying the whitened glass, as doubtless others will obtain the same manifestations.

I am, Sir,

Yours obediently,
T. I. A.

SATAN'S KINGDOM IN DANGER.

If the kingdom of Satan be the source from whence modern spirit communications emanate, we think the following, which was given through the hand of a lady of unimpeachable character, indicates its speedy downfall; for we are assured, in the Word, that “a house divided against itself, cannot stand.”

THE INFLUENCE OF SPIRIT LIFE.

A SPIRITUAL COMMUNICATION.

"Spirit influx! unbelieved in when it comes—unsought when it does not come; questioned, despised, sneered at, and almost universally doubted, and even dreaded! How wonderful is the state of man! All his thoughts, words, and actions, are suggested by Spirit influence—and see the result;—a steadfast unbelief in Spirit guidance, although every really great and good thing that exists in your lower world, comes from our and your bright home above. You are all coming to us—some soon, some later; then why do you not strive to prepare the way, by opening your hearts to receive from us what we can give you from the Lord? The gifts of the Spirit are "love, joy, peace." Love, the mainspring of all; joy and peace proceed from it—and such joy! The joy that there is in heaven over one sinner that repenteth, is unknown to men—it passes man's understanding—it fills the whole heavens with the bright rosy glow of hearts that are overflowing with gratitude and love; the angels chant their hallelujahs!—the whole atmosphere of heaven is filled with odoriferous perfumes, and joy and peace fill the hearts of the enraptured beings who live in the light of love celestial.

This love, joy, and peace, *may* be yours. Oh, man! do not refuse such gifts, —do not meet this offer with indifference, rather draw near and clasp these loving thoughts to your hearts; give spirit influence its due; it is a sensitive plant that only requires to be touched rudely to withdraw itself; but like the sensitive plant, it is no sooner closed than it opens again, and is ready for the next rude hand that comes to try its powers.

Spirit life would send a bright halo round your homes; dull care would cease its troublings: trust and faith would bring their loveliest flowers: charity would bring to man a taste of heaven; and true religion, which is love to our neighbour would spring and flourish. Eye hath not seen, nor ear heard the things that are prepared for those who love the Lord. Strive then for these precious gifts, and help to swell the heavenly streams of celestial harmony. Hallelujah to him who sitteth upon the throne, and to the Lamb for ever and ever. Amen and Amen.

July 11, 1858.

SPIRIT DRAWINGS. We are happy to announce that two water color drawings have been accepted for the Exhibition of "The Society of Female Artists," at No. 7 Haymarket. These drawings have been produced through a lady who has never received any instruction in the art, but whose hand is freely used in sketching and afterwards in coloring flower and other drawings. Knowing nothing even of the mixing or harmony of the colors she receives all her directions either by impression or by writing done through her hand. The Drawings are named "From Dreamland." We cannot yet announce when the Exhibition will be opened.

NEW WORKS. "Notes on certain forms of Spiritualism, by Elihu Rich. White, 36 Bloomsbury Street," price 6d. This is a beautifully written exposition of some of the true points of Spiritualism, which all our readers should make themselves acquainted with. The early part of it is chiefly interesting to those calling themselves members of the New Church, it being a manly protest against the narrow and sectarian mind which is so easily engendered in small religious organisations. We hope to find room for some extracts in our next.

FOREGLEAMS OF IMMORTALITY. We have in preparation a short notice of this Work, which in the meantime we earnestly recommend to our readers as one that may be read and re-read with still increasing delight.

CONFESSIONS OF A TRUTH SEEKER. We are glad to learn that this book is now going thro' the Press, and will shortly be Published by Mr. Horsell, of Paternoster Row. The price to Subscribers is 4s. Orders should be addressed "Truth Seeker, care of Mr. Horsell, 13, Paternoster Row, London, E. C. Orders addressed to us will be duly forwarded. Our Readers who have been so long familiar with the Author will not need to be informed of the value of the Work; it will form a hand-book of "the facts and Philosophy of Spirit-intercourse."

SPIRITUAL MUSIC. Two short pieces of music, given by impression, are on sale by Mr. White, 36, Bloomsbury Street, price One Shilling, and we can recommend them to those who have souls for sweet sounds. "A morning Hymn" and "A Child's Evening Hymn," are, we believe, the first published music from the Spirit land.

ANSWERS TO CORRESPONDENTS.

R. H. P., Kingston, has sent us a valuable communication as to the manifestations he witnessed at the house of Mrs. Marshall's, but as we have inserted an account by another correspondent, which came to hand previous to Mr. P.'s., there is already enough to satisfy curiosity. Mr. P. testifies to the truth of what he saw, but other accounts have reached us which leave room to doubt several of these reputed "manifestations." Too great care cannot be taken in ascertaining the impossibility of deception in every case.

"Teacher," Oxford, has written an earnest enquiring letter which we hope to insert in our next issue. We fear she must not expect from us, who are only her fellow learners, any exact knowledge of the points she refers to. They involve nearly all we are inquiring into, and we must, for a long time, be content to record facts instead of giving dogmatic reasons. There are things that must be pondered in the heart, rather than in the head. These beginners trials are very common, and may be either to open the channels of influx or to try the faith, and connected also with a natural law. They are states to be ruled, and passed through yet we should never vacate the throne of judgment by adopting them into our lives.

"Enquirer." 'Spirit Manifestations' by John Snaith Rymer, price 6d. can be had of the Publisher, W. White, 36, Bloomsbury Street, London, W. C. Any of our readers who have not already purchased a copy should apply early, otherwise they may not be able to procure one.

Received. A. R. G. A. G. W. W. F., each shall have our early attention.

NOTICE.—The present was intended to accompany to No. 6. It has been deferred until now to announce the result of our visit to London; it is now distinctly understood that in future we shall publish on the 1st and 15th of each month. Mr. Howitt's Reply will appear in No. 7. We have just received information that additional subscriptions are already being sent in. The members of the committee are a sufficient guarantee for the judicious expenditure of the funds.

OBSERVE THE CHANGE IN OUR LONDON PUBLISHER.

Just Published, Price 2s. 6d.

FOREGLEAMS OF IMMORTALITY.

BY EDMUND H. SEARS,

"Works like these are much wanted among us. They are destined to exert a considerable influence upon the world, and while they bring a divine peace to the sorrowful heart, they inspire a strength and hope that lift the soul above the sordid temptations, and weary cares of ordinary existence.—INQUIRER.

London; Allman and Son, 42, Holborn-hill.

Communications to be addressed "B. Morrell, Keighley, Yorkshire.

D. W. Weatherhead, Printer, Keighley.

THE
British Spiritual Telegraph;

BEING A
GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 7.—Vol. III.]

MARCH 1st, 1869.

[Price 1d.]

FINAL REPLY TO THE REV. E. WHITE.

BY WILLIAM HOWITT.

"As on all other occasions when the spirit of God has sought to manifest itself there were some *who mocked, and said 'these men are full of new wine'* * * * In the new dispensation, after Christ had come on earth, there was to be a general and universal outpouring of the Spirit. In all the prophetic writings are allusions to this general outpouring of the Spirit. In the outpouring of gifts there are two classes of gifts, the extraordinary and the ordinary. * * * *No doubt there are great changes yet to come.* * * * Whatever may result from the present and future state of things, whatever may be the result of the recent religious revival in America, still all cannot fail to be reminded of the necessity of a further outpouring of the spirit of God."—*The Bishop of London's recent sermon before the Young Men's Christian Association at St. Andrew's Church, Holborn.*

"Is Saul also amongst the prophets?" Is Mr. White also among the Spiritualists? If Spiritualism is, as he asserts, the work of the Devil, *The Spiritual Telegraph* must be the special organ of the Devil. How then Mr. White writing in the Devil's own organ! Has he forgotten the old proverb, "Tell me what company you keep, and I will tell you what you are?" But the fact is, Mr. White is by no means out of his place. He is a Spiritualist of the first order and does not know it. He believes, and has given a very interesting lecture on his full belief in the ministry of angels, which is precisely one half of the belief of the Spiritualists. He believes in the ministry of devils, which is exactly the other half of their belief. The only difference betwixt him and them is that he believes the good angels influence him and his friends, and the wicked angels us and our friends.

This is but the old story so admirably epigrammatized by bishop Warburton,—"Orthodoxy is my doxy, heterodoxy is another man's doxy." It is but that old pivot on which every sect and church turns, that it alone has the truth, all the others are in error; according to which, viewed in the aggregate, truth is everywhere and at the same time no where, for every man has truth himself, and yet it is denied to every other man.

But Mr. White complains that I have given a most calumnious account of his belief respecting the number of men to be annihilated. That I "have cruelly

LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. G.

misrepresented him" in this respect. I should have been truly sorry had I found that I had done this unintentionally,—purposely I could not have done it, for misrepresentation can afford no strength to any cause. Spiritualism needs no such false aid. I was, therefore, greatly rejoiced by Mr. White's immediately having to relieve me practically of this charge by his own answer, where he comes out on the wholesale destruction of mankind strong as ever. Let the reader turn to his own words, page 91, of his answer. "I have published several works having for their object to shew that the scripture doctrine on the fall of man, the incarnation, death and resurrection of Christ, on regeneration by the spirit to eternal life, and on the punishment of destruction in the 'second death' is all a living whole—founded on the fact that Man by the fall lost Immortality *both of soul and body*; and can recover it only by renewal of the Spirit and union with the Life-giver; so that all other men will not 'live for ever'; *all the unregenerate will in torment 'perish' everlastingly.* This is an awful view of the Scripture revelation which is extensively held among many of the most accomplished theologians of America" etc. An awful one indeed! Now this is precisely what I charged Mr. White with, and which he deemed a cruel misrepresentation. How exactly it is the case of numbers of men who behold themselves complacently in their own glass, but when they are strictly photographed by another, start at the likeness, and pronounce it "a cruel misrepresentation." I did not charge Mr. White with condemning men unheard, all those to whom the outward gospel had not been sent, but observed that he charged this on the Missionaries, and adopted annihilation as a milder mode of getting rid of the unregenerate. I grant him all that he can plead in mitigation as to all "who in any nation work righteousness," and are in fact "born of the spirit," but what a frightful multitude even then must remain for annihilation, and annihilation in torment! Can any one who has cast any view at all on the general condition of mankind, of the monstrous wickedness which has prevailed in all ages, and which prevails still, imagine that a tenth at the very most of the human race go out of this world in a state "new born"? In a state fit for the society of God and his angels. We are assured by Christ himself that so narrow is the way and straight is the gate which leadeth in this world to eternal life, that *few* there be that find it. Does Mr. White believe that this few only will be eventually restored to moral purity, and fitness for heaven? Whence then are to come those *innumerable* companies of the spirits of just men made perfect, which we are told will surround the throne of God? Make the number as large as you can who are continually passing out of this world, and have been passing in all ages, and will continue so to pass out, in a state of regeneration, and the remainder is a multitude beyond calculation, which Mr. White's theory dooms to utter annihilation "in torment." I am bound to say again that Mr. White does contemplate the destruction of these millions on millions of his fellow-men with a wonderfully unruffled mind. Well may thinking men shrink from a christianity thus preached as a monstrous doctrine doing outrage to the most glorious attributes of God, and take refuge in simple deism. Well may heathen nations resist such preaching when it is carried to them, declaring such a religion a religion of devils, and not of a divine Creator.

Now that destruction denounced on sinners in scripture, is evidently not the utter annihilation of the human soul, of which in the New Testament we have no express assertion whatever, but of the divine life, the pure and heavenly nature in it, a destruction of all happiness, an alienation from God, a spiritual death, which itself is a fearful punishment; and which is to be put an end to by the life of Christ, not merely in this brief span of existence, but by the life of Christ which is infinite, in an infinite field of existence. The life of Christ being infinite, its effects must be infinite, and therefore to limit them to our finite being—is simply inconsequent. The advocates of eternal torment can bring quite as many assertions from scripture of men being tormented “for ever and ever.” The two things cannot both be true; they cannot exist together, and on the principle adopted in our own imperfect courts of law, where a doubt exists, it should and would by really benevolent men, be given in favour of the accused: especially when, as in this case, the accused are the bulk of mankind. But in this case it is not a *doubt* which is conceded in favour of the accused, it is a great and certain fact which has to be brought forward for them. It is not by embattling text against text, that the truth is to be arrived at, but by taking the evidence and plain spirit of the whole scripture. The whole of the New Testament breathes nothing but love to man, not destruction, and I will now produce one single sentence of St. Paul, a great authority with Mr. White, which I desire him to look fully and fairly in the face, and not dodge round it, or endeavour to leap over it. If controversialists would but admit the existence of a sturdy convincing fact when they are brought up hard against it,—act like men, and not like crabs who when they cannot run through a thing, don’t even go honourably backwards, but run side-ways, there would soon be an end to controversy. Crabs are made with their legs on their sides, for running side-ways, but men are made to go straight forward, and where they can not pull up a fact, to manfully say that it does stand fast. Here then is St. Paul’s opinion of the human destiny. “As in Adam ALL DIE, even so in Christ shall ALL BE MADE ALIVE.”

Let Mr. White mark that well. That is the great charter of the human race. There is no ambiguity about it. As the fall was *universal*, so the restoration through Christ is to be *universal*. If it were not so, God would have conceded a triumph to the devil. The injury inflicted by the devil in the fall was *universal*; if the restoration be not *universal*, the devil will have succeeded in injuring mankind, and the Saviour will not have succeeded in wiping out the whole of that injury. God would thus admit, which he never can, that the devil had shown a greater power of destruction than himself of preservation; a greater malice to mankind than he a love to mankind. No such monstrous admission can be made by the human understanding. There is but one belief in consonance with the omnipotence and infinite love of God.

I must now, in as few words as I can find, endeavour to brush away the main quibbles of Mr. White in reply to my remarks: and I am bound to say that he has not fairly answered a single one of my arguments, as I will show as I proceed. In fact, Mr. White seems to have a faculty for answering himself rather than his opponent. Scarcely has he stated a proposition, when he takes care to

contradict it, so that it seems almost unnecessary to argue with him. We have only to give him line enough and the catastrophe is sure to follow. Let me demonstrate this. In his lecture on Spirit-rapping, he begged his audience not to confound the Spirits which come to Spiritualists with the angels who come in the ministry of angels. The latter, he said, always come openly, in a palpable form, as was seen in the scriptures, and he exclaimed—"Show me an angel, and I will believe!" In his subsequent lecture on Ministering angels, he abruptly reversed the picture: and warned his audience not to confound the ministering angels with Spirits who put themselves forward in their own names and characters now-a-days, for the ministering angels *never did show themselves*: concealed themselves, as it were, under a veil, and exercised their beneficial influence, without being in any way perceptible!

The same self-annihilation, (for Mr. White has a passion for annihilation, and must have a cruel bump of destructiveness,)—runs through his reply parallel with his annihilation of others, which is impartial. He contends against my allusion to St. John's admonition to try the Spirits which agitated the primitive church, whether they were good or not,—Will insist that they were not *Spirits* but *Prophets*, with an exquisite logic which would convert all the Queen's subjects into Queens—quoting as his proof the words "the *Spirits* of the prophets are subject to the prophets" therefore spirits mean prophets! page 86 of Reply. Well, let us apply this formula:—The people of the queen are subject to the queen, therefore they are all queens! Immediately afterwards, however, he admits (see same page) that evil spirits might come and act on the minds of the members of the new church, and we ask in wonder, why then did he object at all?

Again, he denounces Progression as the crying sin of the Spiritualists. He says, Spiritualists are all Universalists—"Spiritualism, then, (p. 90) always and everywhere teaches PROGRESSION, by which is intended the *ultimate restoration of all*." So great is his horror of this damnable heresy of progress, that he can only express it by printing the word in large capitals. But in the next sentence, his horror evaporates, and we find him advocating progression himself. "Now, perhaps no thoughtful person will deny that in heaven there may, in its many mansions be successive stages of happiness, depending on advancing purity and intelligence, and that a process, involving we know not what of cleansing discipline may be required in order to perfect the spirits of the saved for divine communion in their heavenly abodes."

Will not the reader, after this, excuse me following Mr. White through all his equally self-destructive reasonings? Is he not all sufficient for his own refutation? If he admit progression as a law of the infinite God, who is no respecter of persons, where will he set bounds to it? In fact, if the opponents of progression had either sound philosophy, or sound faith, they would see in Progression the great law of the universe. See in it a line starting from the point of Creation and running with a spiral action, but an unswerving course, onwards and upwards towards another point, in the heavens, which the heart, and the intellect, and the whole soul of man recognize as the throne of God. This

great and radiant line is not the line of mere individuals, across which the foot of destiny or accident can tread and trample out, like so many ants, the souls of indefinite numbers of men,—it is the line of collective man. In civilization, in art and science, in commerce, in government, in philosophy, literature and revelation, it is uniform, continuous, and with an undiverted gradient goes upward and onward beyond our world. Look at man as the original savage, without a garb, without a roof, and his only implement a pointed stick to grub the necessary roots from the earth. See him next with a plough little better than a stick : and see him now surrounded by the wonders of his progressive construction : his palaces, his ships, his countless appliances of comfort, luxury and embellishment ; his railways, his telegraphs, his arts of healing ; and the impulse and power of inventing still augmenting. See his first rude pictures, his first hideous images of his demon gods, and contemplate him now amid the works of his Apelles, his Phidiases, his Raphaels, Titians, Michael Angelos, and all the glorious artistic genius of modern times. See him in primal ignorance of the means of explaining the arcana of nature around him, and see him now in the midst of all the means of discovery in the earth, the heavens, and the inner life of man, by the progressive conquests and calculations of science, all the wonders of the higher mathematics, of natural and moral philosophy, of the light thrown far and wide by the Aristotles, Archimedes, the Bacons, Newtons, Leibnitzes, La Places, and Cuviers, and the great men of to-day whom it would be invidious to name where we cannot name all. See man confined to one barren spot of earth and see him with his compasses and his Columbus taking possession of all regions, and creating great nations on all sides of the globe. See him without a page to cheer his solitude or enliven the vacuity of ignorance, and see him amid all his accumulated stores of books and knowledge, contriving to detain and hoard up for all futurity, the best parts of the souls who now “wander through eternity” ; the light of this wonderful literature flashing now not only into the palaces of the great, but into the dwellings of the toiling poor. See Revelation by equally regular gradations still advancing. First those great primal truths to which we have alluded and shall again allude, striking through the glooms of ancient superstition ; then the revelation to the Jews, great, yet far inferior to that of Christianity, then the progressive knowledge of Christianity itself. That light which shone in darkness and the darkness comprehended it not, so that men persecuted and murdered each other in imagined homage to it, still up to our time becoming more and more clear ; Wycliffe, Huss, Luther, Fox, Swedenborg, Wesley and others, still clearing away the mists from the heavenly truth, and shewing in its ever-widening tolerance an ever-rising conception of the divine, the holy and the perfect in the religion of the Saviour. And this grand line of progression, twisted of many celestial strands, still stretches upward and onward. In fact I repeat had the opponents of progression either sound philosophy or sound faith, they would let fall their antagonism as equally injurious to themselves and to God. They would see that for them the All-wise and All-good is not likely to break off, mid-way in the heavens this magnificent line, this highway of collective humanity towards his throne.

Though I cannot follow all Mr. White's statements, there are one or two that must necessarily be noticed. In the first place he would intimate that I had not attended all his lectures, and was thereby not qualified to comment on them. True, I was prevented attending his first lecture, on the devil, his arts and cunning. This he says was the key to the whole. There needed no such key. Every lecture was perfectly plain, and I heard quite enough of the devil and his arts in them. But had it not been so, does Mr. White suppose that it was necessary for me to go to St. Paul's Chapel, Kentish Town, to learn anything new of the devil? After having lived in this wicked world more than half a century, studied his stratagems in some thousands of books and his works and devices in many countries and corrupt capitals, is it likely that Mr. White could tell me anything about the devil and his angels that I did not know before? The fact is that I very much enjoyed some of Mr. White's lectures, particularly the two last, but I am not conscious that I made the acquisition of a single new idea, or a new fact in them. But I arrived at this conclusion, that whilst Mr. White imagined that the devil was coming much like an angel of light to the Spiritualists, capable of deluding all but the "very elect" which "very elect" he of course, seemed to suppose to mean himself and friends, the devil was practising a much higher flight, a much profounder subtlety than the lecturer was aware of. It never seemed to enter into the lecturer's imagination that it would be a more perfect master stroke for the devil to persuade preachers, lecturers, and other instructors of the Christian community, that God's work was his own, and thus frighten them out of it. This was the master spell which he essayed in our Saviour's time. Though, as Mr. White truly observes, the devils acknowledged Christ and his apostles for what they were, yet the arch-devil himself persuaded the Pharisees of those days, that Christ's work was his own work. "He casts out devils by the prince of the devils." Now this is a master stroke, and is that which accordingly to my idea, is the very one that he is now repeating; suggesting to Mr. White and others, who have taken just as little pains to inform themselves practically what Spiritualism is,—that it is the work of the devil, and that they had better denounce it as such. That is a much more devil-worthy stratagem than imposing on simple mortals, who are so simple that when the devil sends them to the cross of Christ, they just go there like so many simple creatures as they are, and find rest to their souls.

Now, however cunning the devil may be, I do not believe he *always* comes as Mr. White says he does in such a very taking shape. The scripture says he is *continually* going about as a roaring lion, which is by no means prepossessing. History shows him to have appeared in all ages as the fierce and raging assailant of the truth, shewing himself in wars, bloody persecutions, horrid tortures of the saints, in inquisitions, oppressions, and at the fires of Smithfield. The common experience of mankind has arrived at the conclusion that he is sooner or later sure to shew the cloven foot. Satan having no goodness in him can only ape it, and no acting can equal the reality. There is a certain "light which enlighteneth every man who cometh into the world" which is sure to detect him under all his disguises. That Ithurial spear will start him up in his true shape at any time.

Mr. White next gives me two challenges. One is to go through the list of writers whom I passingly mentioned as in different ages maintaining, more or less, the doctrine of Spiritualism: and the next is to shew him half a dozen pages of Spiritualistic writing which shall read spiritually like a continuation of the New Testament. Now though neither I nor any Christian Spiritualists can fear being able to maintain their faith at every point as neither less nor more than pure Christianity, it is certain that such challenges as these of Mr. White's are useless and worse than useless, for they would require even years of time to examine the thousands of books through which such doctrines spread: and when examined, neither that question nor the second would be one whit advanced. Before a man gives a challenge to *decide* a question, he must produce his credentials as the appointed umpire of the parties concerned, otherwise the decision would amount to nothing. The appeal would still be to the world at large. To that tribunal, therefore, we had better go at once. Neither I nor Mr. White can settle a question for mankind. Truth must still go battling its way with error till its final triumph. We can wait, for in the words of Milton "Truth is mighty and will prevail." Meantime if Mr. White wishes to discuss the characters and opinions of the eminent men, pagans and christians, to whom I referred, the world and books, the press and public are open to him. He says he could name fresh names on both sides. No doubt, they are in thousands; and I on my side would particularly recommend to his notice, the beautifully Christian Fenelon, the friend and defender of Madame Guyon: and some very eminent nonconformists and congregationalists, as Dr. Doddridge, Dr. Scott, the venerable Baxter, Dr. Adam Clarke, the Methodist commentator etc. Some of the spiritualistic dreams and relations of apparitions by these eminent men will be found in the appendix to my translation of Dr. Ennemoser's "History of Magic"; especially from Baxter's "Certainty of a Spiritual World."

With respect, however, to producing half a dozen pages of spiritualistic writing which read spiritually like a continuation of the New Testament, I have yet to learn that it is the appointed vocation of Spiritualists to write continuations of the New Testament, which is perfect in itself, but I can pledge myself to produce not half a dozen, but hundreds of pages to any *candid* and intelligent christians, which are filled with all the spirit of the gospel. Would the christian world however, accept Mr. White's judgment on them? I fear not. The advocates of eternal torment, an enormous body, would reject him as the maintainer of a monstrous and unchristian doctrine: Universalists whom he has shown to be a vast body, would reject him too, as the maintainer of a doctrine to them still more monstrous, that of the annihilation of countless millions of our fellowmen. It is clear therefore, that Mr. White is in no condition to give such a challenge, as a means to a final decision, nor, I therefore to accept it.

Besides Mr. White has developed characteristics in the course of this discussion, which are fatal to his claims as an umpire. Whilst encumbering the discussion by still bringing forward points settled and admitted by both parties, he does not admit a truth where he feels it: when he cannot contradict the substance of it, he imputes insincerity to the writer; and saying this I am bound to prove it,

Though Mr. White sneers at the ancient Fathers when quoted by me in testimony of Spiritualism, and at "*reformers*,"—(page 89, a new species of criminals, for who till now dreamt of Luther, Melancthon, Zwingli, Wycliffe, Fox, Wesley &c. as men to be sneered at)—yet singularly enough he himself takes shelter amongst the Fathers in defence of his doctrine of annihilation. The Fathers are good evidence for destruction, but contemptible evidence for Spiritualism. Still more oddly he takes shelter under the name of Archbishop Whateley. John Locke is very respectable authority in some parts of Metaphysics, though I no more believe in his doctrine of destruction, if he has it, than I do in his theory of the human mind at birth being a *tabula rasa*: for it undoubtedly more resembles the germ of a tree, having folded up in it all its vital powers, necessary to its developed existence. It does not require writing upon so much as unfolding.

But as to Archbishop Whateley, the sooner Mr. White drops his guidance the better. Whateley is the originator, or at least the modern propagator, of the theory that Judas Iscariot, after all, was not so very bad a fellow. That he was rather to be pitied than blamed. That he believed Christ was the destined King of the Jews, but was too backward in declaring himself. To compel him to come out he hit on the scheme of selling him to the Jews, when he felt sure that he must declare himself; but, as it did not turn out according to his good intentions, the poor fellow hanged himself. And all this in the face of the evangelist's assurance that he was a thief and had the bag, and of our Saviour, that he "was a devil." Mr. R. H. Horne has produced Judas in a play on Whateley's model; and for a play it may pass, but surely not for a sanction on which to hang the annihilation of millions of mankind.

But Mr. White not only follows dangerous guides and blows hot and cold on Father and reformer, he suffers himself to misrepresent where he cannot refute, and impute insincerity to writers where he cannot impeach their matter. This I observed in his lectures. In that on Spiritualism, after giving an account of the American Spiritualists, whom he grossly maligned, and misrepresented as infidels, every one of those he named, except Professor Hare, namely, Judge Edmonds, Governor Talmadge, Dr. Dexter, etc. being avowed and sincere Christians, he came to the English Spiritualistic writers.

Here he professed to find a very different state of things. In them was not only a tone of true piety, but what was more, in his view, a tone of true orthodoxy, and had he been candid, he would have confessed it. But to confess that these publications were good, was to confess that they proceeded from the source of good, which would have ruined his whole theory. He read a considerable quantity from Mrs. Crossland's "*Light in the Valley*"; part of the discourse on the Trinity. In this beautiful communication, the doctrine of the Trinity is fully stated, and so as to draw much commendation from sincere Trinitarians, page 171 etc. He read also two other portions of the same book, written, as I know, by two of the most purely minded, and sincere Christians living; Mrs. Crossland herself making a third, a genuine and sincere follower of Christ as I know. And what was the result? Lifting up his hands, the lecturer exclaimed, "Now all this sounds very well; but it is all VARNISH! SURFACE! PRETTY TALK!"

I am quoting, not from memory, but from notes carefully written down at

the time; and this exclamation he repeated. Now I appeal to any one whether that is a conduct befitting either a logician or a Christian. If a man, the moment that he meets with matter which destroys his premises, is to be allowed to deny the sincerity of the writer; to impute hypocrisy and empty sentiment to the most genuine and christian minds, there is an end of argument. For this reason I do not argue with Mr. White, but with the public, engaging to show it a reason for the faith which is in me. As for Mr. White it is probable that if a new epistle of St. Paul were found, and could be presented to him as an inspired writing, without the writer's name, though it were equal to those to the Hebrews or the Romans, he would pronounce it varnish! surface! pretty talk! For my part, if the whole body of Spiritualists had never written a line, but had shown the same evidence of christian fervour and vitality as I have seen in them, and the same unquestionable manifestations of a real spiritual presence had been daily given, as I have seen amongst them for these two years and more, I should believe in their mission. Every outpouring of the spirit is created by a *want* which it is destined to supply. The want of the apostolic age was the diffusion by preaching and writing of the principles of the christian faith; the want of this age is the revival of the belief of spirit-existence itself, which the church has suffered to die out. To combat by manifest signs, that deadly materialism, which through the gradual abandonment of faith in the eternal power of Christianity, has overrun the civilized world, which from our own Hobbes, Tindal and Hume, inoculated the illuminati of Germany, the Encyclopedists and Academicians of France, and blighted with its poisonous aura the minds of whole nations, standing aloft in gigantic phantasm at the present moment in an *omnium gatherum* Straussism, and specious but shallow positivism. And when I see these manifestations of the ancient and hereditary life of the church actually restoring this faith in most confirmed sceptics, of the most distinguished characters to whom I could point, did I feel myself warranted thus to name them, I am quite satisfied both of what Spiritualism has to do, and what it is doing. In the Bishop of London's words, "No doubt there are great changes yet to come." But no such change can come to men who look only at the old. They can conceive of nothing more new in God's infinite work. Nothing but "continuations of the New Testament" will serve them, and even then they would reject as "varnish," if they came.

And now for his answer to my Remarks. In reply to my assertions that Christianity abolished the law of Moses respecting the seeking to the dead, by Christ himself becoming a spirit of the dead, and the prince of them, Mr. White contends that Christ was only a spirit of the dead "during the interval between his death and resurrection." Since his death he contends "Christ has been emphatically the living One." "I am he who liveth and was dead, and behold I am alive for evermore." Surely Mr. White does not expect us to believe him in earnest in such argument as this. He knows very well what in all human language is meant by the dead; namely, those who are gone out of this world through death: not that they are really dead, or ever were really dead. He does not suppose that during those three days that the body of Christ lay in the

tomb, his spirit was really dead. Else, how could he be, during that time, preaching to the spirits in prison? And where could there be any spirits in prison, if the dead are dead altogether? Christ himself exploded all such belief by his luminous announcement, that God is not the God of the dead, but of the living. That the patriarchs, through all the ages that they had been styled the dead, were still living. If the spirits of the dead were dead indeed, there needed no law of Moses to prohibit seeking to them. But the so-called dead are never so much alive as after death, being thereby brought nearer to the fountain of all life. This is what the Spirits uniformly assert to Spiritualists; they deny being dead, but only entered into another state of being. When Mr. White exclaims that Christ could not be a spirit of the dead because he was alive, he uses language, which in common parlance, is termed,—mystification.

He next cavils at my saying that the spirits of the dead arose and showed themselves in the city after the crucifixion. He says they were bodies which arose. Undoubtedly, *spiritual bodies*, for St. Paul says plainly, that that which goeth into the ground perishes, that which rises, he says, is "*not that body but another*, a spiritual body, and calls them fools who think that the old body, any more than the old grain of wheat which is sown, rises. (1 Corinthians, xv: 36, 37.) But whatever were the bodies, they assuredly contained spirits. Had bodies destitute of spirits risen, and walked into the city, and shown themselves, it would have been more astonishing than Mr. White's yellow omnibus traversing Tottenham Court Road without horses. This is mere trifling, and we will put the matter beyond dispute. We will dismiss bodies from the question, and deal with disembodied Spirit. And let the reader especially note this, for it is the most remarkable case in the sacred history, because it demonstrates, and no doubt was planned by our Saviour to demonstrate that express abrogation of the Mosaic law regarding the spirits of the dead which Mr. White says never took place. Christ abrogates this law by himself seeking the spirit of Moses, the very promulgator of that law, and leading his disciples to do the same. Christ conducted his disciples, Peter, James and John, up into the Mount of Transfiguration, and introduced them to Moses and Elias. Of Elias we need not speak, for having been translated, he might not strictly be called a spirit of the dead: but Moses we are told, died in Mount Nebo, and that the Lord buried him in a valley there. Yet Christ goes to seek this spirit, as if the case were studied literally. He might have commanded Moses to appear before him in his own room, but no, as the law against seeking to the dead was to be abolished, he goes to the spirit of the great dead, to Moses, the very man who prohibited such an act by the law in question, and there on the Mount *breaks the law before his face*: and by his example teaches his disciples, the future proclaimers of his new law to the world to do the same. It must be confessed that there is no such complete, pointed and striking abrogation of a law in any history sacred or profane. The Lord of Life, who was about to become the prince of the spirits of the dead, breaks the law prohibiting the intercourse with the spirits of the dead, and in no other presence than that of the promulgator of that law, who had long been a spirit of the dead, and again in the presence of those selected by Christ to teach this great

act to posterity. And the disciples found it *so good for them*, that they desired to build tabernacles, and remain with those illustrious dead. Let Mr. White stand up face to face with this fact, and confess in a truly manly and christian spirit that it is a stone of testimony rooted in the eternal ground of the gospel.

The great pillar of Mr. White's erection against Spiritualism being thus demolished, we may deal briefly with the rest: they fall as a matter of course. Whether the angel which appeared to John in the Apocalypse were a spirit of the dead or not, I will leave to the plain sense of the reader. Whether his being his fellow servant, and *one of his brethren* having the testimony of Jesus, does not mean one of his own race, a spirit which had been a man. Jesus did not come to save angels, but men, and, therefore, this spirit had not the testimony of Jesus, in any human sense, unless he were one who had needed human salvation, and had received a faith in Christ through his mission to save man.

When Mr. White says I have continued to take no notice of his main argument, "the difference betwixt the spiritual interior of spiritualism and that of the New Testament," the reader can refresh his memory by pointing to my notice on page 76 of my Remarks, where I dwelt expressly on this subject, and on the discrepancies betwixt Spiritualists, and those too amongst Christians, of different sects and churches, and showed that an argument as to the unity of faith which would destroy Spiritualism, would equally destroy Christianity. If he means that the effects of Spiritualism on the spirit and the life are not the same, I there stated that they were *identically the same*: that Spiritualism is part and parcel of Christianity, (page 79 of Remarks.) And at page 71, I gave the whole page in proof that the facts and effects of this faith were the same.—That it renews the heart and life etc. And what was Mr. White's answer? A sneer—(see page 89 of his Reply, near the bottom, respecting being "*humble, peaceful, patient*" etc. adding of the spirits and the mediums, "*They talk a little gospel now and then to deceive the simple* ; but none who knows Christ, as revealed in his Apostles' writings, can feel that the *mediums* are the commissioned agents of Him who is the same yesterday, to-day and for ever."

Now I ask Mr. White where he has got his practical knowledge of the inner, domestic, and spiritual life of Christian Spiritualists? I question greatly whether he has had any sufficient opportunities of fairly studying this life; whilst on the contrary, *I have* seen and witnessed in many families and for a long time, the very gifts and graces which Mr. White denies. It is clear that he does not realize, as a minister of the gospel, the position in which he places himself by such calumnies on persons of whose lives and experience he is utterly ignorant. Is it not to be regretted that a preacher of that faith whose charity speaketh no evil, thinketh no evil, should assert of persons exemplary for their lives of christian piety, that they, as mediums, can allow "these modern spirits" through them, to "talk a little gospel to deceive the simple?" Can he believe that a single christian Spiritualist living, could condescend to a practice so base? For whatever a spirit does through a medium, in act, the consenting medium becomes *particeps criminis*. And who are many of these mediums? Mr. White informed his hearers that they included men and women of the strictest moral characters, and

wide-spread fame. Its prevalence amongst characters so estimable and distinguished was the chief ground of his alarm.

To follow Mr. White through a number of such unguarded assertions, is unnecessary. He admits that I was correct in fixing the date of St. Paul's predicted spirits of delusion, but that he applied it with a moral. If he meant to apply it to Spiritualism, the preceding remarks show its inapplicability. George Fox too would have given Spiritualists "a thundering rebuke." Does Mr. White remember that George Fox's whole system is built on his faith in universal inspiration; that he believed the virtues of all plants and stones were revealed to him by spiritual agency, and that he openly asserted the healing power of the christian church, by exercising it and effectually by restoring the use of a man's arm in a large public meeting? Many of his immediate disciples did equally extraordinary things. See Encyclopedia Britannica. Article, "Quakers." George must first have administered the "thundering rebuke" to himself—for my faith is at all points identical with his.

I shall now pass to general observations. Mr. White sneers at the idea that the gifts promised to the church, are the same that are now witnessed by Spiritualists, proceeding from the same spirit of God: and he seizes on table-moving as in his eye the most ridiculous. But he knows very well that table-moving and conversing through it, is but one of many phases of spirit-manifestation, and that many are extremely beautiful, and full of sacred inculcation: or if he does not know it, he might know it, and should know it, before attributing it to the devil. If Mr. White had seen Mrs. William Wilkinson's drawings, he could not think them very ridiculous, and he must have a very perverted mind to think them devilish. So of the painting, drawing, etc. of many other persons, some of whom are utterly ignorant of the art. But let us take table-moving if he will, as one of the most humble but at the same time most important in this present material age, because tending to convince people of spirit-life, where higher and more purely intellectual ones fail to effect such minds.

If there be one thing more than another which shows the present state of the Christian churches to be one of mere tradition, a church of educational dogmas, and not that living church full of spirit and power which our Saviour left it, it is that the moment you put any of these fossilized christians into the position of the first christians, or of the contemporaries of the prophets, they deny the very same things which they believe fully as traditions. How many of these modern christians, had it been possible for them to have lived at the birth of Christ, and heard of him, or seen him lying, a feeble infant in a stable manger, would have believed that he was the Supreme Creator and Saviour of the world? How many, had they heard that an old carpenter of Bethlehem had a youth in his house *apparently* the illegitimate son of his wife, and that he and his wife gave out that this lad was the Son of God? Would they, or would almost any one of our present very clever fellows, literary men, scientific men, preachers, men living amid all the life, knowingness and acuteness of the day, have admitted the amazing truth, or have cried "Blasphemy!" It is one thing to receive these extraordinary facts as matter of educational faith,—things infused into us

almost with our mother's milk, infused and woven into our minds with the loving words of our mothers, amid the hymns of our infancy, and then presented to us daily, as we have grown up amid all the light of the past and the present; all the ancient glory of prophecy and the prestige of eighteen hundred years of the faith and teaching of the civilized world. Amid the solemnity of creeds and churches, the proud pomp of hierarchies, the revered blood of martyrs, the learned disquisitions of the highest theological genius; the convincing evidences of its effects on the world, and the dazzling beauty of its embodiment in the sublime poems of our mightiest minds. That is one thing, and another and a very different thing to be brought abruptly and nakedly to a fresh set of marvels. We may blame the hostility and incredulity of the Jews, but should we have been any the less hostile or incredulous?

The answer is given by the attitude of the present opponents of this truth in Spiritualism. New phenomena, strange and astounding, and not explainable by any known principles of physical solution, are presented to them. The believers in them tell them that they are evidences of spiritual agency sent from God avowedly and evidently for the conviction of the sceptical and materialistic, and how do they receive these facts? Precisely as the Jews received the demonstrations of the prophets whom they stoned, and the Christ whom they crucified. They attribute them, as the Jews did, to Satan. The identity of conduct is complete.

But then, say they, these phenomena are so ridiculous and undignified. Tables moving, rising into the air, and being rapped upon. Are these more ridiculous than the assertion that the Creator of the world was lying in a manger at Bethlehem: or that he was working there in a Joiner's shop? Not a tenth part so much so! Have our modern preachers preached so long, and do not know that God hath chosen the foolish things of the world to confound the wise? Because the foolishness of God is wiser than men. These are the stamps of God's action: and if there were no evidences but the table phenomena, and the messages that come through them,—though, as I have said, there are many higher and more beautiful, they would demand the serious enquiry of true Christians.

The state of the world at the present time is an exact fac-simile of it at the coming of Christ. The traditionary Christians of to-day, the fossil Christians of the nineteenth century, say,—“What want we with fresh evidences of Spirit-life! We have the history of Christ and the Apostles.” Just so was the language of the Jews; “We have Moses and the prophets, what want we more!” The Jews believed all the teachings of the prophets, whom their fathers killed: but the present miracles of Christ they attributed to the devil. The modern opponents think they would not have attributed Christ's miracles to the devil, had they been there. Yet they attribute miracles of to-day professedly coming from the same source, and for the same object, to the devil. Does not every one see the precise identity of the present fossil Christians and the Jews of old?

Again, is there anything more ridiculous, taken from the same point of view, in the present manifestations, than in many acts of the Prophets! Jeremiah carrying his girdle to the Euphrates, and burying it, in order to spoil it: his putting his neck into yokes and bonds: his thrusting great stones into a brick kiln, would not look very sane to a worldly mind if done by a Spiritualist. Ezekiel

lying on his side for forty days, making a pretended siege with a tile and an iron pot: his shaving off his hair and beard, and burning one part, chopping another with a knife, and scattering the third in the wind; his stealthily removing his goods from one house to another by night,—making, in modern phrase, “a moon-light flit,” would not to us have appeared either very rational or very dignified. But you will say these were all sent for great lessons to the nation. True, and so are all the foolish things which God has sent to confound the wisdom of the wise through Spiritualism, meant for great lessons. Mr. White says if Spiritualists needed such things he is sorry for them. Then he may be sorry for thousands who have need of such and similar manifestations of a spirit-power to recall them from that state of disbelief into which the preaching of a mere traditional Christianity has let them down. And let me ask Mr. White, believing as he does in the ministry of angels, as these angels made themselves seen and felt, why they should not do so now! That they do so, is, to my thinking, a great proof that the ministry is the same. Identity of action should argue identity of nature.

A Christian of the present day is like a man picking up on the sea-shore some large and beautiful shell. It has a graceful shape, a solid frame, a roseate and a pearly radiance, but it is dead;—the dead but beautiful dwelling of some once living thing. So is the traditional church. The ancient dogmas, rites and ordinances remain, the inner soul is wanting. Many of its professors do not pretend to have the living body of Christianity,—but only the knowledge of it as Christ delivered it to his disciples, that they might record it for us. So Mr. White declared for himself in his lectures. Hence the mighty failure of the preaching of Christianity. The overwhelming continuance of vice; of unchristian wars and despotisms; of evils and baseness which could never have borne the God-irradiated face of living Christianity. Hence the gigantic dishonesty and sensuality of the present day. The Titanic crime with which we are struggling in our cities; misery, prostitution, almost daily murder, daily abuse of wives: the inhuman selfishness of wealth, and class; the monstrous swindler apparitions of Dean Pauls, Redpaths, Saddlers, Waughs, and the like. All these men attend churches and chapels, listen to sermons, sing hymns, and hearing nothing but of a religion which *once* had life, miraculous testimonies, a quickening of the Holy Ghost and of his army of angels active for human souls, but have them not now, and go away therefore empty, ready indeed for the indwelling and the works of the devil. There wants but one more feature to complete the fossil christianity of to-day: and that is furnished by its more active faith in the devil than in God. It has far more faith in the activity of the devil against man, than in the love of God to man,—therefore—whatever movement comes from the world of spirits it gives Satan the honour of it.

I have now stated my views of Spiritualism. I have endeavoured to defend it from the slanders of Mr. White, because he is the type of a class, and there I leave it. If Mr. White chooses to take the field again, I shall leave him to other and abler hands, of which there is no lack.

In taking my leave of him, I wish to record my opinion that he is perfectly sincere in his views, and an intelligent man, according to his views. I see, therefore, with the more regret, the misguided zeal which has led him to give false witness against his neighbour, as he assuredly has by his charges against serious and unoffending Christians. Christ nobly and wisely said “All who are not against me are for me”; his disciples, on the contrary, prayed him to call down fire from heaven on those who did not follow him: and he told them they knew not what manner of spirit they were of. Let the violent opponents of Spiritualism consider well to which of these two classes, they belong. To the sublime, and all-tolerant, or to the demanders of condemning fire. But if Mr. White would have afforded an additional evidence of the class to which Christian Spirit-

ualists belong, he has done it. "When men revile you and speak all manner of evil of you falsely for my sake, then rejoice ye, for your names are written in heaven." In every age and every country, from the foundation of the world, this great principle of spiritual action, has been the maligned and suffering principle. In every age and every nation it has manifested itself as an ineradicable, essential and dominant principle in God's economy for the training and building up of the human race for its immortal destiny.

In every great and primal religion, however loaded and disfigured by pantheism, and superstitions, this great and indestructible principle has been conspicuous. Amid the grossest superstition of Egypt, the knowledge of a Supreme, all-inspiring Creator was preserved and there as everywhere the idea of a suffering and yet saving principle. The initiated acknowledged one pure and eternal God far above all the pantheistic deities, and Osiris, the principle of benevolence to man was perpetually pursued by the malignant Typhon. In the Vedas, the great religious books of India, the same theory of the Supreme God, and the mild Vishnu incarnated and suffering for man, and the infernal persecuting Siva, stand forth. Man receives eternal life from the self-immolated Creator, and the Divatās good and evil, are continually employed for and against mankind. Still more luminous is the original light in the Zenda-Vesta, the great book of the Parsees. There Zoroaster teaches that he received from heaven the information, that God is light; and the announcement from himself:—"Teach the nations that my light is hidden under all that shines." Thus they were aware of the light which enlighteneth every man that cometh into the world. God, according to him, created two great angelic powers, Ormuzd and Ahriman. That Ahriman fell, and became a malignant power, for ever warring with Ormuzd, the power friendly to man who should ultimately prevail. Equally indestructible trace, of this great primal truth distinguish the mythology of our Scandinavian ancestors. The Gods rude and sanguinary as many of them appear in the Eddas, their great sacred books, were most of them ever battling for the benefit of mankind. Balder, the Christ-like deity was slain by the arts of Loke, the principle of evil, but was to arise again in a pure and divine reign of peace and love. Thus says the prophetic Vala:—"There is one born higher than all; He becomes strong with the strengths of earth, the mightiest King men call him: fast knit in peace with all powers. Then comes another yet more mighty,—comes the Mighty one to the great judgment, the great above all—He who guides all things."

Perhaps still more radiant was the now desecrated mythology of Greece with the primeval knowledge. Though pantheistic gods and goddesses abounded in it,—far above them, in the cognizance of the initiated, amongst whom were Apuleius and Dion Chrysostom, was the one true God, the ETERNAL AND IMMUTABLE TRUTH, to whom hymns were chanted in the temple of Eleusis: the inferior hosts of divinities appearing but as the angels of the Christians, appointed to attend them in every scene of life. It, like all the other mythologies had its suffering and mediatory principle. Prometheus curiously combining God and man, said by some to be the creator of man, suffered for bringing the fire and arts of heaven down to him. In the philosophers of Greece, we may seek speculations on these topics, but the poets, including the great tragic writers, were the enunciators of the popular faith, the epic Homer most of all. He introduces deities, as a matter of course, into every great conflict and every domestic action. Some guide their favoured heroes to their destiny; others pursue the wicked with Oresteian furies. God himself condescends to man most of all, his peculiar charge being the the poor and the wretched:—

To God the stranger and the poor belong,
He wanders with them, and he feels their wrong.

Cicero expounds in the same way, the religion of Rome. Virgil and the Cumæan Sybil prophecy of Christ. Numa had his Spirit Nymph, Egeria, who suggested to him some of the

best laws and institutions of ancient Rome; as Socrates had his *daimon*, not demon as our translators make it, not a *Kakodaimon*, but a divine spirit which gave him such christian doctrines, so subversive of the superstitions of the age, that the fossil mythologists of the time, treated him to a cup of hemlock, and so got rid of that great Spiritualist.

But it is when we come to the Bible that the whole celestial truth blazes out in a clear sky. Then are seen the unclouded Father, and the self-sacrificing Son; but the war of good and evil still rages onward—Ministering angels and hostile angels contend for and around man. I have already named a sprinkling of those great men who in all succeeding ages have maintained this great and universal faith in the ever-present, ever-suggesting, ever-struggling, powers of good and evil. The whole demands a great and profound work to make this "Soul in Nature," as Oersted terms it, familiarly known: and a great mind, I am aware, is already labouring at it. Mean time, the rash and ignorant who think they are merely laying hold on some ridiculous, isolated fact, some moving table, some rapping spirit, familiar however to the Germans in all ages as *Pöter-Geister*, and to the Slaves, according to Russian writers ages ago, and American Indians, the Huguenots, and many other peoples, will find that they have seized but the vestige of an entity coeval with eternity, and co-extensive with the universe. Like the man who according to the Arabian Nights, opened the sealed kettle on the sea shore, they will find themselves standing in the presence of the gigantic spirit of all nature. For my own part, it is my glory and security to feel that we are perpetually living in this all-embracing, all-permeating Deity; though assailed by evil natures, equally protected and instructed by divinely-commissioned ones. And when I raise my eyes at night to the magnificence of the heavens, and behold the moon and the stars which God has made, I shall continue to indulge in the soul-warming thought that in that sublime empyreum, in that host of beautiful worlds, there are space enough, and power enough, and love enough to afford reformation; just, yet merciful correction, advancement from stage to stage of improvement, of expanded faculties, expanded love and gratitude to the Creator and Father of all, who is no respecter of persons. And how much more must this be acceptable to that God who is emphatically Love, than the memory of millions on millions of his rational, though erring creatures who are annihilated, or the consciousness of equally incalculable numbers writhing in eternal torments; for O God, the dead can not praise thee, neither can souls for finite crimes doomed to infinite agonies. I shall still put implicit faith in the Lord and Saviour of souls, that they love most who are forgiven most. I shall still believe, therefore, that the All-Father of our ancestors had much rather that these sinners now stripped of the blinding and corrupting influences of flesh, should return, repent, and live. I shall still believe that he will find ample room and ample means for the perfecting of his countless family. That however stubborn, or ungrateful, or misguided they may be, he will show them that he is a God as infinitely above them in magnanimity and grace, as he is in power and justice, and will gradually soften their natures, enlighten their intelligence, enlarge their sense of the beauty of holiness, their sense of worship and devotion, till ultimately **ALL SHALL BE MADE ALIVE**, according to God's gracious and inviolable promise, and where not only the morning but the evening stars shall sing together,—*"Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour and glory, and blessing. And when every creature which is in heaven and on the earth, AND UNDER THE EARTH and such as are in the sea and all that are in them, shall be heard saying, Blessing and honour, and glory and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever."* Revelations V: 12, 13.

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored,
So God has greatly purposed; who would else
In his dishonoured works himself endure
Dishonour, and be wronged without redress.

Cowper's Task.

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SPIRITUALISM AS IT WAS & AS IT SHOULD BE.

In that admirable Pamphlet by Elihu Rich, referred to in our last, after ably defending the memory of his deceased friend, James Knight, Esq., from various aspersions put forth in the *Monthly Observer*, the writer proceeds to deal with the subject of Clairvoyance and Spiritualism. He says:—

“I have objected to the peculiar phrase under which the writer of the obituary has alluded to our friend's acquaintance with the phenomena of *clairvoyance*, because all the world understands something more or less evil by a *familiar spirit*; though, really, it denotes the spirit *most familiar with every one*, or, in Swedenborg's language, *the attendant spirit*, and whether it be good or evil, when spoken with, depends on the love of the heart, and not on the mere fact of vision or speech with a spiritual intelligence. It is not for me to deny that acquaintance with spiritual powers may also increase our acquaintance with evil, either in conception or act, for the apostle truly testifies, “When I would do good evil is present with me” (Rom. vii. 21.); but I utterly deny that any man has a right to impute evil to experiences of this kind, unless it be ultimated, that is to say, unless it absolutely exhibit itself as evil. No one will dare to say this of any action that can be ascribed to our friend, Mr. Knight, and I have already shown that his inquiries had no relation whatever to his worldly affairs. Under these circumstances the charge of “*diablerie*” is more than a wrong to the individual, for it strikes at a doctrine and practice which we shall presently see have been co-extensive with Christianity; it is a wrong to the Church, because, in fact, it amounts to a denial of her spiritual character, and, practically, to a mis-direction of her cause.

Show me the church, pretending to the name of Christian, over whose portals you may boldly write, “*spiritualism disavowed*,” and I will show you the dry bones which lay in the valley before Ezekiel prophesied (chap. xxxvii. 1—1). It is no answer to urge that we shrink from

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the follies and trivialities of spiritualism, for it is precisely with the follies of the world that the Church has need to contend, and if God withhold not his countenance, and the breath of his life, from creeping things and reptiles, by what right does the Church presume to gather her garments around her, and pick her dainty way through the world, with a "Stand by, I am holier than thou?" It was not thus the apostles entered upon their mission. Sent forth as sheep among wolves, they understood well that they were the possessors of a kingdom, and not the mere preachers of a doctrine. To cast out devils, to speak with new tongues, to take up serpents, and to drink any deadly thing without hurt, nay, to restore the sick by the laying on of hands,* were among the prerogatives of their office. They went forth to the conquest of their spiritual dominions literally unarmed—no scholasticism or ritualism for a shield; no doctrinal point, forged and polished by theological decision for a sword of sharpness. And if it be said that they went forth the opponents of spiritualism in principle, I deny the fact. Their very strength, on the contrary, lay in its recognition, and they built up the primitive church by demonstrating that all the privileges and gifts that Paganism had ever claimed were comprehended in it, with the addition of a loftier inspiration, and a surer hope. It was in this sense that the demons were dispossessed of their oracles, by the triumph of the cross, and Fontenelle, or his Dutch authority, are very welcome to their learned arguments, tending to prove the contrary, by showing that responses were frequently obtained at later periods. The prerogative of Jupiter-Dodonus, and all the gods of Hellas, had departed for ever, and as the redeemed Israelites spoiled the Egyptians of their gold and silver, so, in a holier sense, the first Christians possessed themselves of all that was precious in the temples of Paganism.

Hence, *the indefinite variety of spiritual gifts* in the early period of the church, *and their unity in one spirit*, are facts which have always claimed the recognition of all classes. It will suffice, at present, to cite the words of Arthur Penrhyn Stanley, M. A., Regius Professor of Ecclesiastical History in the University of Oxford, who thus introduces his critique on 1 Corinthians, chap. xii. :—

"One of the chief characteristics of the apostolical age was the possession of what are called "spiritual gifts," the signs that there was moving to and fro in the Church a mighty rushing wind, a spirit of

* Any further allusion to MESMERISM I consider unnecessary, it being universally recognized as a valuable means of cure, and practised by many of the most distinguished members of the medical profession. Yet, his appreciation of this precious gift has been made one of the charges against our deceased friend, Mr. Knight.

life and freedom, and energy which stirred the dry bones of the world, and made those who felt its influence conscious that they were alive, though all around was dead. Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the Divine will, more visible manifestations of the Divine power. Every believer, male or female, old or young, free or slave, found himself instinct with this new life, varying in degree and according to the strength of his natural character, but still sufficiently powerful to be a constant witness to him of the reality of the new faith which it had accompanied. It resembled in some degree the inspirations of the Jewish judges, psalmists, and prophets; it may be illustrated by the extasies and visions of prophets and dreamers in all religions; but in its energy and universality it was peculiar to the Christian society of the apostolical age."

Were I to urge the strict applicability of any part of this description to manifestations which have occurred in our own times, it would be replied that the same "divine order" does not attend them now as in the age alluded to, and that whereas they were consistent with the design of Providence, and especially ruled by the Spirit of God in the beginning of the Christian era, they now take place contrary to the intention of Providence, and under circumstances which show that the spirit of God has no part in them; in short, that the good fruit that they bore in the apostolic age was sufficient to prove that they were in order, as their mixed character and often trivial import in our age is sufficient to prove their disorder. In answer to this argument, let us hear Mr. Stanley again:—

"It may easily be conceived," he remarks, "that this new life was liable to much confusion and excitement, especially in a society where the principle of moral stability was not developed commensurately with it. Such was, we know, the state of Corinth. They had, on the one hand, been 'in everything enriched by Christ, in all utterance, and in all knowledge,' 'coming behind in no gift' (i. 5—7); but, on the other hand, the same contentious spirit which had turned the most sacred names into party watch-words, and profaned the celebration of the supper of the Lord, was ready to avail itself of the openings for vanity and ambition afforded by the distinctions of the different gifts. Accordingly, various disorders arose; every one thought of himself, and no one of his neighbour's good; and as a natural consequence, those gifts were most highly honoured, not which were most useful, but

which were most astonishing. Amongst these the gift of tongues rose pre-eminent, as being in itself the most expressive of the new spiritual life; the very words, 'spiritual gifts,' 'spiritual man' (1 Cor. xiv. 1; Cor. xiv. 37,) seem in common parlance, to have been exclusively appropriated to it; and the other gifts, especially that of prophecy, were despised, as hardly proceeding from the same Divine source. To come at this particular exemplification of the factious and disorderly spirit which he had noticed in xi. 16—19, the apostle proceeds to show: (a.) That all the gifts which were bestowed upon the church, equally proceeded from the spirit (xii. 1—30). (b.) That love was to be their guide in all things (xii. 13.) (c.) That therefore the most useful were also the most exalted gifts (xiv. 1—25). and (d.) That order was to prevail throughout (xiv. 26—40.)

In answer, then, to the very plausible objection, that possession of a spiritual gift does not seem to render its recipient more spiritual, but that it rather develops presumption and spiritual pride, I reply, that it is in vain we expect an unmixed good on this side the grave. The case, now, is precisely what it was in the apostolic age, in this particular respect, and no one could be more sensible of the lamentable fact than Paul, who, nevertheless, exhorts the church to "covet the best gifts," and as a cure for every inconvenience and evil connected with them (to shun and denounce them as disorderly? no), to cultivate *charity* (1 Cor. xii. 31; and chap. xiii.) He hits no blot in "the escutcheon" of his fellow-labourer in the Lord's vineyard, much less pronounces it "indelible," but with loving and persuasive words, calls around him the misguided, the vain, and the trifling (as he might justly have deemed them), and acknowledging their zeal in all things, points out the folly of their contentions, and the especial value of all their various gifts. Some are apostles, bearing a message from Christ himself. Some are prophets with inspired utterance, some are teachers, well trained and learned, some interpret, some speak with tongues, some have the gift of healing, and some the discernment of spirits. Alas, why disagree on these points, and why pass such unloving judgment on each other? You who dare to adjudge your brother guilty of trifling with divine things, look deeply into your own heart, and see if your judgment has been influenced by that spirit of love which is not easily provoked and which thinketh no evil. It is thus Paul argues, in the noble exhortation to which I have alluded: "Love alone can give reality to the revelations of prophecy, the intuition of knowledge, the energy of faith * * * Look at her as she stands before you, portrayed in her full proportions; look at her kind unruffled

countenance, so unlike your factions and rivalries ; look at her freedom from the envy with which you regard each others' gifts ; look at her freedom from the display, the false pretensions, the vulgar insolence which disgrace your public meetings ; look at her refusal to press her own rights, to take offence, or to bear malice : how unlike your selfish and litigious spirit ; look at her sympathy with all that is good ; her endurance, her trustful and hopeful character, embracing as it does all that is greatest in her two accompanying graces, FAITH and HOPE. She continues, and so will they with her. For look, lastly, at her imperishable freshness ; what a contrast to the transitory character of all other gifts. The gift of tongues shall cease of itself when the occasion for it is gone. The gifts of prophecy and of knowledge, being in their own nature imperfect and partial, shall pass when this earthly system shall pass away before the coming of that which is perfect. Then, and not before, shall the inarticulate utterances, and the half-formed conceptions of our present infantine state, be exchanged for the full-grown faculties of the man ; then, and not before, shall the dimly seen images of the earthly glass be exchanged for that perfect vision of divine things which was enjoyed by Moses, when he stood with unveiled face on the mount, and received in his countenance the reflected glory of God himself. But till that time is come, we can conceive of the future only through these three great gifts, which exist now, and will continue hereafter ; namely, Faith and Hope, which live as the handmaids of the greatest of all, Love."

Had Paul lived in our day, it is precisely thus he might have addressed the Corinthians of this age—I mean the members of the New Church. It is not because there has been any change in the relation of the true church, internally, to its divine head, that divine visions and extraordinary spiritual gifts have ceased (as some suppose), but because there is no external reception in Christian love ; and the same deficiency accounts for the disorder and triviality of such gifts as occasionally manifest themselves. The divine economy is unchangeably the same towards the church, without favour for the apostolic, or any other age, and all in vain is the labour of the learned to prove that communications of this nature were confined to the times of the Apostles. To quote the words of Mr. Hartley, the personal friend of Swedenborg, ' In so contradicting the current testimony of church history, they show much prejudice and little modesty. The apostolical fathers, Barnabas, Clement, and Hermas (whose writings were revered as of canonical authority for four hundred years, and were read, together with the canonical Scriptures, in many of the churches), confirm the truth of

prophecy, divine visions, and miraculous gifts, continuing in the church after the apostolical age, both by their testimony and experience; and to pass over many other venerable names (among whom Tertullian and Origen are witnesses to the same truth afterwards), Eusebius, Cyprian, and Lactantius, still lower down, declare that extraordinary divine manifestations were not uncommon in their days. Cyprian is very express on this subject, praising God on that behalf, with respect to himself, to divers of the clergy, and many of the people, using these words. 'The discipline of God over us never ceases by night and by day to correct and reprove; for not only by visions of the night, but also by day, even the innocent age of children among us is filled with the Holy Spirit, and they see, and hear, and speak, in extacy, 'such things as the Lord vouchsafes to admonish and instruct us by,' Epist. xvi.: and it was the settled belief of the early fathers of the church, that these divine communications, for direction, edification, and comfort, would never wholly cease therein.

"That extraordinary gifts became more rare in the church about the middle of the third century, is allowed by Cyprian himself, and such other writers, both contemporary and subsequent, as at the same time testified to the reality of them; and they account for it from the encouragement given to the pernicious doctrines of Epicurus, and other materialists at that time, which disposed many to turn everything supernatural and spiritual into mockery and contempt. In the next century, when the profession of Christianity became established by Constantine as the religion of the empire, and millions adopted it from its being the religion of the court, the fashion of the times, or the road to temporal emoluments; then Christianity appeared, indeed, more gorgeous in her apparel, but became less glorious within; was more splendid in form, but less vigorous in power; and so what the church gained in surface, she lost in depth. She suffered her faith to be corrupted by the impure mixtures of the heathenish philosophy, whilst the honours, riches, and pleasures of the world, insinuated themselves into her affections, stole away her graces, and so robbed her of her best treasure; inso-much, that many have made it a doubt whether in the time here spoken of, Paganism was more Christianized, or Christianity more Paganized."

Mr. Hartley, who penned this remarkable passage, was called away from the scene of his earthly labours many years before modern spiritualism and clairvoyance were heard of; or he might have added the testimony of his own experience to that of Cyprian and Tertullian;

certain facts within my own knowledge, being of exactly the same character as those which are put on record by the fathers. Tertullian, for example, speaks of a dear sister among the Christians of his day, who had obtained the gift of revelations, which, he says, "She receives *in the congregation, or solemn sanctuary*, by extacy in the spirit;" and he testifies, that "she has converse with angels, and sees and hears sacred truths;" nay, that "she discerns the hearts of some, and ministers remedies to those who are in want of them." "Also," he adds, "according as the Scriptures are read, or the Psalms sung, or exhortations uttered, or petitions presented, so from these several sources materials are furnished for her visions." All this, I repeat, has been exactly reproduced in our own times, though not received in "the congregation, or solemn sanctuary." There has been no change in the internal constitution of the church, but its living body has been swathed in the cerements of formalism, and all its holy affections and instincts regarded as the dead.

The contempt in which the holy experiences of the *spiritual extatique* are now held, and the utter want of appreciation for other spiritual gifts—for example, the gift of prophecy, or speaking from impression—is a sign of the eclipse of faith, and of the denial of the perpetual inspiration promised to the church, more impressive even than the continuance of sin in the world. "To make way," as Law observed, "for parts, criticism, and language-learning to have the full management of salvation doctrines, the well-read scholar gives out that the ancient way of knowing the things of God, taught and practised by fishermen-apostles, is obsolete,—that they, indeed, required to have divine knowledge from the immediate and continual operation of the Holy Spirit; but that this state was only for a time, till genius and learning entered the pale of the church." "Behold, if ever, the Abomination of Desolation standing in the holy place!" Or, as he further remarks, "the kingdom of God entirely shut up, and only a kingdom of Scribes and Pharisees come instead of it."

The very existence of Spiritualism in all its varied forms, within the Church and without, constitutes a demand of no ordinary significance upon her charity, if she possesses that virtue; and a reproach upon her pretensions if she does not. It suggests the necessity of a more social development of the church—a development so wide and loving, as to comprehend all these diversities of gifts and opinions, and eliminate from them all that is true and good. Spiritualism is the proof that the church, even in its official character, is co-extensive with humanity, and this been seen, no enlightened New Churchman will deem it pos-

sible to create orders of clergy, and thus put himself in the singular position of setting up a representation of spiritual gifts, while the gifts themselves are exercised in social circles, where no such distinction is sought, but all are governed by the spirit of Christian love. A social church, with spiritual gifts: a Christian brotherhood in our day, exercising a sovereign influence over the disorderly spiritual manifestations which are taking place around us, is surely not a vain dream! To me it seems the result pointed at by the great discoveries which took place, and especially the opening of magnetism and clairvoyance, so soon after the announcement of the New Jerusalem by Swedenborg, whose leading doctrines were thus rendered in some sort experimental."

A VISION OF THE NIGHT.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night" his ideas were shaped into the following beautiful form.

He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house of suffering and mortality, for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was nought to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power, utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he remarked the linaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and its forms rose brilliant and distinct among the far off shadows that flitted athwart their path;

the guide informed him that the palace he beheld, was, for the present, to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him ; but, notwithstanding the building to which they were then rapidly approaching was superior to anything which he had actually before beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup, and a cluster of grapes, and then said he must now leave him, but that he must remain, for he would receive, in a short time, a visit from the Lord of the mansion, and that during the interval, before his arrival, the apartment would furnish him with sufficient entertainment and instruction.

The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvas that angels, though unseen, had ever been his familiar attendants, and sent by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down at his feet completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drunk, presented it to him, saying, this is the new wine in my Father's kingdom. No sooner had he partaken, than all uneasy sensations vanished, perfect love had cast out fear, and he conversed with Jesus, as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation :—"Thy labors are over, thy work is approved, rich and glorious is thy reward." Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view,

The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

THE PREVALENCE OF SPIRITUALISM.

We are informed that Prince Adelbert, the brother of the king of Bavaria, is not only a full believer in the facts of Spiritualism, but that he is himself a medium of a high order. He has been for some time informed that an entirely new musical instrument is soon to be given to the world through spirit influence.

It is curious that a similar communication has also been made to a gentleman in England, known to us. We do not know if the performance of these communications is to be expected in a natural sense, but what if the new musical instrument should be the human heart made new, by being put in rhythm with the things of God, and by being opened to receive His Divine harmonies?

THE DIFFICULTIES OF SPIRITUALISM.

It is not many months since I was first initiated into the wonderful mysteries of Spiritualism—I am yet an unlearned disciple, with only an earnest desire to know in full, what is yet very dark to me,—and to realize the promise that is often made to me from the Spirit-world,—*of the prevalence of full light*. I know the kindly spirit existing amongst the recipients of this new manifestation, to help the new and unenlightened among their brethren.—If I may trust to this,—and, by making known my difficulties occasionally,—receive the light I truly desire, my enlighteners will receive a blessing for forwarding in her ascent, one to whom it has been promised that she will be truly strong in the furtherance and advancement of Spiritualism. Some kind friend has just sent me, anonymously, the first No. for this year of “*The British Spiritual Telegraph*,” (my first acquaintance with it) and in reading it, I have fallen anew upon stumbling-blocks which I trust, by making them known, may be removed. In the first place, it is asserted in this as in other writings upon the same subject, that the proving of the spirits with whom we commune, may be effected by the directions long since given by St. John. “Every Spirit which confesseth that Christ is come in the flesh, is of God.”

At one time, to my sorrow, I trusted to this proving, and continued with my younger sister “Innocence” to commune with those who, by this confession, I supposed to have declared themselves. Our communications often struck me with amazement and great doubt;—yet my ignorance in these matters, I knew to be very great; and mystical doctrines given by one deceiver, to enlighten what had aroused distrust in the last, were received with a certain amount of wondering credulity:—so long as they left untouched the truths of our Bible—and only appertained to mysteries which it does not lighten for us. Additionally, my eyes were closed by the *innocuous* communications received. Our dear-

est ones, many thousand miles from us, were not made mediums for terror, which we were aware evil spirits knew, might have affected some of us almost irrecoverably. Every thing we heard, was only too satisfactory and delightful.

On one night (last new year's eve) this sister and I, and my mother (Truth) were sitting, and received the following startling message:—"Dear Mamma, I am your little child 'Bliss,' and very happy." This devilish impersonation of a little brother who died almost immediately after its birth,—was carried on in a manner to deceive us all into tears and inconceivable delight. After some time, these arch-deceptions failed signally of their archness, and became more like the jabber of idiots; and so, downwards, when we were suddenly stayed in our danger by a sister at a distance.

"The messages you receive, believe not; they come from lying spirits who love a lie. Believe them not. If you continue, it will certainly do you great harm. They are infamous inventions of Satan." This, my only and other sister, "Pity," has been attended on almost exclusively from her first development, and latterly entirely so, by good Spirits—as we know from surer authority than our own. May not this unhappy experience then prove that the test given by St. John, is not good for these times, and for these spirits,—but was intended (as I long suspected before this corroboration) for his own times, and the spirits of living men who taught in those first ages of Christianity, when such a confession might indeed be a test:—the incarnation of Christ being the then stone of stumbling, and a truth unestablished, and consequently readily doubted. At the present time, our faith is too strong to admit of a hearing of those spirits who denied it: and the devils' cunning would teach them that, coming with such doctrine, we should revert to the prophecies of Antichrist; and their deceptions would be overthrown. They will certainly take better masks, and come with more insinuating lies. It would be an inestimable mercy to many like some of ourselves, if any of the far-advanced Spiritualists would send us a better guide to the nature of those we converse with. For it is a hindrance to many,—the fear that theirs may be actually the till-now-almost-unheard-of horror, of speaking with devils.

This has brought me now to another subject of wonder and darkness, viz:—the reason—if there is any—for some having the attendance of *only the bad* while others are ever "en rapport" with *only the good*. In the pamphlet entitled "The Ministry of Angels realized," we are given, as guidance, what certainly *seems* a sure preparation for communion with saints and angels, "Come with confidence; come with elevated thoughts; with the Lord's Prayer engraven on your hearts; come with devout minds—&c. and there are promises of all good attending on those two or three met together. We have been much dispirited and puzzled by the strange and contrary experience of some of us. That sister, "Pity," who has ever had such blessings waiting upon her from the first, is the only one of us who is indifferent to the amazing light revealed to us. She sits only in kindness to us, and in consideration for what she calls our monomania: and she is encouraged by angelic messages of comfort of tenderest love, assurance, and entreaties to believe. The idea of commencing her sittings with

thoughts *prepared*, is quite strange to her, and she receives all, with just so much belief as is forced upon her, and follows it up with simple motives of kindness to us. Just lately, immediately after *Pity's* absence on a visit, my younger sister discovers herself the possessor of what she conceives to be the reward of her persevering development; and our sittings were commenced with rapture and thoughts elevated by the supposed presence of our longed-for angels: and the experiences I have already made, the opening subject of my troubles is the result. From first to last, she has been unvisited by another order.

Is there any one of the more favoured brethren who can and will stretch out a hand to help a young sister who is in sorrow from an experience so truly alarming?

May it be, (as I endeavour to comfort her with assurances of) that there is a *natural* law attendant upon the first development of some, whereby angels are unable to approach and mingle their heavenly-pure atmospheres with that of the child of earth?

Any comfort, any re-assurance, would be a blessing to this one who has received such a shock to all her hopes.—I mention nothing of my own experience in this matter, as I am yet, to my sorrow, powerless, though after months of perseverance. I am only sustained by the ceaseless encouragements and assurances of my unusually great rewards in store.

To the goodness of any one who would send a new Angel's message, or direct us where to seek for aid, upon these matters of darkness,—we can only return our truest thanks.

"TEACHER,"

"OXFORD."

[We have much pleasure in the foregoing because it is not right to put forward one view only of the subject, and what our earnest correspondent complains of, and asks advice in, is by no means confined to her case. The answer is not so easy, for as we have said before, it involves the whole point of Spiritualism. To what extent are spiritual communications of whatever kind, attracted or tinged by the law of their influx, and passage through the mind of the medium, and are they not modified largely by natural conditions not appreciable by us? For instance why can raps and physical manifestations only be produced through some, writing through others, drawing through others? So far as our experience goes it appears that the first difficulty is to find a channel through which the flow of the spirit can be made manifest at all, and that much of what appears in the early days of mediumship, is merely the trying to make and keep this channel open through the heart. It is very frequent that it is said through mediums whose communications are evident nonsense, that it is *for practice to try their faith*, and certainly it is often so sore a trial of it that many stop there altogether, when by going on, the channels would become less and less muddy, till they allowed the spirit to flow through in a pelucid stream. It may even be doubted

what the highest and best state will not be, when these violent and conscious manifestations give place to that silent flowing in and through the soul, which is almost unconscious, or only to be afterwards recognized as the working of the holy Providence of God.

Even supposing that "the jabber of idiots" is the work of evil spirits in the instance given, and which we very much doubt, it could do no harm to the soul, whilst its origin is so readily detected, for it is not the attacks of Evil Spirits which hurt us, but the carrying out into our lives of their suggestions. Prayer and a reliance on the providence of God, will prevent our falling under their temptations and it is not unfortunately confined to Spiritualists to be in contact with evil powers. Our Saviour had his temptations, and he is our pattern. Besides are they not always attacking us whether we believe in Spiritualism or not, and is it not better by the aid of Spiritualism to be thus put on our guard against them and to know and feel that it is they who attack us, instead of being blindly influenced by them. Spiritualism appears to give us an experimental religion instead of a vague one, to bring us face to face with the mysteries of our being and thus to guard us against our being, taken unawares.

Whatever comes to her, "Teacher" must not abdicate her power and duty of judgment, or be blindly led by any influence. Still less must she expect that a stream of heavenly truth will run through her heart, until it is freely cleansed by many trials and by many prayers. She has already realized what she should be deeply thankful for—the great fact of spirit intercourse, and of the immortal and continuing life in the great Spirit-World of those who have gone before. This fact alone is worth many disappointments, for it is the gem in our earthly crown. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." "Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name." Ed.]

SPIRIT DRAWINGS. The *Daily News* in passing its remarks on the "Exhibition of the Society of Female Artists," which is now open at No. 7, Haymarket, thus notices the two drawings, which we mentioned in our last as being accepted at the Exhibition:—

"Two subjects, entitled 'From Dreamland' (Nos. 240 & 245) are, we believe, what are called 'Spirit Drawings,' and the skilful and practised artist, only imagines herself the 'medium' for some defunct flower painter. Certainly such flowers never grew on earth, and Botanists would be sorely puzzled to find their stamens and pistils. Not having consulted the oracles of Dreamland, we can only refer one of these night-mare, though elegant fancies, to a late supper and view of the Comet, and a convolvulus paper-hanging—the other we give up altogether."

Had the worthy critic read our last number, he would not have so readily conceded the true point of Spiritualism in these pictures, by speaking of "the skilful and practised artist." We there said that they were produced through a lady who has never received any instruction in the art, and that knowing nothing even of the mixing or the harmony of the colors, she receives all her directions either by impression, or by writing done through her hand. The critic also mistakes as to "The defunct Flower Painter" being anything but a dream of his own. For a first attempt at "consulting the oracles of dream-land" the critic has been tolerably successful, and if he goes on in this way, he will soon be able to enlighten his readers with a description of the second drawing also.

THE LONDON COMMITTEE. We are happy to announce that the subscription towards defraying the expenses of the Free list of 200 copies of the *Telegraph* is daily increasing, and that the movement has been very generally approved, 200 copies of our last issue were sent to addresses furnished by the Committee, who earnestly request our friends to send them names which may be usefully put on the free list, addressed to Dr. Dixon, 25, Bedford-row, London, W. C.

We hope that those friends of Spiritualism, who are enabled to subscribe, will send a subscription, large or small, to the Treasurer. It is not intended to publish the amounts, but only the names of Subscribers, (who do not object) "Of every man that giveth it willingly with his heart ye shall take my offering."

We re-print the resolutions passed at the meeting of the 6th February last.

Resolved,—That a twelve month's subscription be entered into, to enable a Committee to subscribe for at least 200 copies of each issue of the British Spiritual Telegraph; and for providing for the expense of disseminating by Post or otherwise.

Resolved—That the following gentlemen compose the Committee: Dr. Ashburner, Messrs. Allman, Bielfeld, Dixon, Fawcett, Jones, Turley, and Wilkinson.

Resolved,—That Mr. W. M. Wilkinson, of Hampstead, London, N. W. be the Treasurer.

NEW WORKS.

"**THE USE OF CLAIRVOYANCE IN MEDICINE**, by Dr. Mill, 90, Great Russell-street: White, 36, Bloomsbury street." Price 1s. This is a Work in direct connexion with Spiritualism, and foreshadows one of the holiest uses, to be brought out in brighter light, when man shall be in deeper spiritual communion with the source of all physical and mental health. Its facts are not less wonderful than well attested, and are put forward in well-reasoned and quiet language.

"**GHOST STORIES**—by Mrs. Catherine Crow: Newby, London." This is another collection by Mrs. Crowe of Stories similar to those in her former Work, "The Night side of Nature." Some of them are very striking, and all are well told, but it is only right to say that Mrs. Crowe, who in her Preface "declines to

say whether or not she has ever seen a ghost," merely retails stories told to her by her friends, and that sometimes she is not quite careful to confine herself to what she hears, nor herself to make sufficient inquiry into correlative facts which would materially strengthen the stories. We reverence only proved facts, and are not so credulous as the world judges us, but wish our readers to use all prudence before giving themselves up to entire belief of an Author who does not herself take sufficient precautions.

"THE HERALD OF LIGHT: Editor, Rev. T. L. Harris, 447, Broome-street, New York." Price 8d.—Agent: White, 36, Bloomsbury-street, London. This is a Monthly Journal of a high phase of Spiritualism, conducted by Mr. Harris, the Author of "Arcana of Christianity," and whose prolific pen, and tongue have been loosened by the deep sympathies roused within him by the inflow of Spirit-life. He is the representative man of Christian Spiritualism in America, and his writings are full of hope for all those who are looking for larger charity and more love. He raises true Spiritualism to the dignity of a "New Church" which he says in the motto of his Journal, "is the body of Christ, including within itself the good of every sect and persuasion throughout the world, excluding none. In its visible form it embraces all who confess that Jesus is the Lord, who receive the Holy Scriptures as His own word, and accept his doctrine of regeneration through obedience to its commandments, and in the use of a godly and self-denying life."

"SWEDENDORG: A Lecture by I. N. Fletcher: W. Tweedie, 337, Strand, London," Price 4d. An eloquent and condensed view of the life and philosophy of this great Son of Science, and of his subsequent high office when the mysteries of spirit-life were opened in his soul, and he became the great Seer of the "Things that are," and brought the future to the present. It is a sketch from which every Spiritualist will get rich ideas, and more knowledge of the greatest "medium" of the latter days.

Our last two volumes are now on sale, price 1s. each, at 20, Paternoster-row, also back numbers, as well as the Essays by Dr. Ashburner.

EIGHTEEN YEARS A TRANCE PREACHER.

The Cadiz (Ohio) *Republican* says that Mrs. Burney, of Tippecanoe, Harrison county, Ohio, a highly respectable lady, and a member of the Presbyterian church, during a peculiar condition of her physical and mental organization, has preached a sermon half an hour long, every other Sunday at ten o'clock, for eighteen years. While preaching she reclines upon a bed. Her instructions are generally excellent, and abound in spiritual quotations; but when she recovers her consciousness, she has no recollection of what she has been saying. Several years ago her case excited the attention of several medical gentlemen, who, while they had the utmost confidence in her sincerity, could give no satisfactory explanation of the mystery. Modern Spiritualism, however, throws a clear light upon all such phenomena.—*Spiritual Age*.

ANSWERS TO CORRESPONDENTS.

T. B. Bristol. Your suggestion of forming a lending Library of Spiritual Literature is a very good one, and the books you offer will make a good beginning. Dr. Dixon, 25, Bedford-row, London, has promised to receive them. Any contributions of Works in connexion with Spiritualism will be taken care of by him.

W. L. York, recommends that each copy sent gratuitous, should contain a notice to the effect that only a few would be thus distributed, so as to "give them an opportunity of judgment on the Work, that they may decide for themselves whether they would wish to become subscribers, giving them to understand the terms" &c. The suggestion is a good one. Respecting the dates for publishing, they are, the 1st and 15th of each month, and for a time, we shall be necessitated to publish a Supplement to each No. the same price as the Telegraph. Twelve copies, will invariably comprise one Vol. Subscriptions for Telegraph and Supplement for twelve issues, are, 3s. including postage, or two copies of each, 4s. 6d. The present Series of Essays by Dr. Ashburner on the "Connexion between Mesmerism and Spiritualism" will be made up in a separate pamphlet. Future Articles will be embodied in the Telegraph.

ANCIENT. We heartily coincide with you in the production of well authenticated ancient manifestations; we are collecting some material of that nature and are also in expectation of an article shortly from the pen of Mr. Howitt which will meet your wishes.

ENOCK. Mr. R. D. Owen will return to America; his Work is in preparation. We know of no man living with less symptoms of that kind. We expect to be favored with an article from his pen shortly.

"Economy." You can obtain a copy of either J. S. Rymer's or E. Rich's pamphlet by enclosing six postage stamps to W. White, 36, Bloomsbury St. London, W. C., or both for twelve stamps.

J. S. R. His letter is thankfully acknowledged, and if possible the lecture will be used in the way suggested. We shall be glad to hear from him with other material. The lecture has reached us.

AMERICAN CORRESPONDENT. Please forward two copies of 'Practical Christian,' No. 20, and debit.

RECEIVED. "Brother Spiridion." E. P. G., (his should have been acknowledged in our last.) An Essay upon the Ghost belief of Shakespeare, by A. Roffe, with thanks.

Just Published, Price 2s. 6d.

FOREGLEAMS OF IMMORTALITY.

By EDMUND H. SEARS,

"Works like these are much wanted among us. They are destined to exert a considerable influence upon the world, and while they bring a divine peace to the sorrowful heart, they inspire a strength and hope that lift the soul above the sordid temptations, and weary cares of ordinary existence.—INQUIRER.

London; Allman and Son, 42, Holborn-hill.

Communications to be addressed "B. Morrell, Keighley, Yorkshire.

D. W. Weatherhead, Printer, Keighley.

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BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

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[Price 1d.]

LAWFULNESS OF SPIRIT COMMUNION.

THERE appears to be a deep-seated fear in the minds of many christians, that the proceedings of Spiritualists are contrary to the Divine will—that converse with Spirits is *forbidden*, and that as God will not co-operate with those who act contrary to his laws, it is plain, that the signs and wonders now taking place, are by the “Devil,” or more elegantly, by “Satanic Agency.” There are two great classes in the world—Those who believe in the existence and superintending care of a Superior Being, called “God,” and those who turn up the lip in scorn at those of their countrymen who believe either in the actual being of a God, or Angels, or of Man’s Immortality. The latter class is the largest, and most powerful in Europe; though thousands upon thousands of ministers and priests are paid to turn the scale. I am therefore penning this article on the Lawfulness of Spirit-Communion for the FIRST CLASS; so as to convince their judgments, remove their fears, and band them with us in assailing the MATERIALISM of the present day. What I intend to pen, will be more of a text character, to be amplified by others, if they feel so disposed. I find that a good sized volume, full of life and interest, could be written on the magnificent mechanism which the ALL-WISE, ALL-MIGHTY, has called into existence, to unfold his plans, and to govern MAN: but as the expense of such a volume would not have a sale sufficient to pay the printer’s bill, we must be content to act as skirmishers or riflemen of the army of *practical* Spiritualists, and do our best in picking off the artillerymen of the enemy, with the rifle-balls of truth. Already many of our literary celebrities have been wounded.

There are three Questions:—

1st.—Are there any Spirits?

2nd.—If there be Spirits, are they so employed as not to be able to engage in human affairs?

3rd.—If Spirits be so able, is it contrary to Scripture for man to hold communion with them?

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

The *Third* has now to be dealt with. Exodus xxii. 18, is the Goliath to slay Spirit-communion with man. The commandment is, "Thou shalt not suffer a witch to live," and the opposers chuckle over this commandment, saying, "Witchcraft is forbidden—and what is Spiritualism but witchcraft." In this foundation of Sand, he builds his superstructure of opposition. Pray are all the Mosaic ordinances still binding? If so, what is to become of us Christians? What a state of condemnation we are in—we ought to be stoning to death by wholesale, and woe unto us as a nation, if in one jot or tittle, we avoid carrying out the olden commandments. The thing is absurd; the whole question resolves itself into two parts—GOOD—EVIL. God was instructing his chosen people by Seers, or Prophets, how to act when they became masters of countries where the people worshipped evil intelligences, or Gods, who acted on the Seers called witches. It was therefore forbidden to the Jewish people to confer with the witches of the countries they were to possess; because their powers were *inferior* to those of the Seers of the True God. The Jews came out of Egypt, that country of Witches, Magicians, etc. Those witches had power, as was shown in the trial of strength between them and the Seers of God, Moses and Aaron; and to prove I am right in calling them SEERS, I quote 1st Sam. ix. 9, "Beforetime in Israel when a man went to *enquire* of God, thus he spake:—'Come, let us go to the Seer, for he that is now called a Prophet was before-time called a Seer'"—in our day a Medium: I therefore plainly state my belief to be, that is clearly forbidden to the Jews to enquire as to the future from Seers of the Prince of the power of the air; but it is their privilege to seek the Seers of the true God for their guidance in passing through life; and now for the proof—first take the continuation of the commandments of Exod. xxii. as in the next chap. verse 20. "Behold I send an *angel* before thee to keep thee in the way (*Spirit guidance*) to bring thee unto the place which I have prepared (*Spirit foreknowledge*) beware of him and obey his voice." (*Spirit speech*) Sam. ix. 9. Saul had lost his *asses*,—he could not find them—he was advised by his servant, as many of our servants now-a-days advise their masters and mistresses—he said, "Behold, now, there is in this city, a man of God; all that he saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (three-pence farthing) that will I give to the man of God, to tell us the way (to the asses)"; his "Satanic agency" powers, as they would now be called, were well known to the "Maidens" of the district, for Saul was directed by them, which way to go to find the Seer;—they went, but in the meantime the Lord

showed his sanction of the whole, by telling the Medium, Samuel, "IN HIS EAR," "To-morrow, I will send thee a man thou shalt anoint to be Captain over my people." Saul little thought the train of incidents, asses, servant, maidens, were acts of special providence, or guidance, but we pass on: bye-and-bye Samuel dies—Saul is king, he neglects God's commands, and is rejected; he enquires of God's Seers, but could get no response; not because it was forbidden, but because when he enquired of the Lord, the Lord answered him not, neither by *dreams*, nor by *Urim*, nor by *Seers*, or those we now call Mediums—three modes of communion. Saul therefore, restless and anxious, finding the communion through holy men shut up, went to a witch, one who had a familiar spirit of evil; one of the forbidden or magical class; and Samuel answered the call, and conversed with Saul: 1 Sam. xxviii. 7—19. The order for putting witches to death was 1491 B. C. Saul going to a Seer or Medium, and paying 3½d. to know where his asses were, was 1095—or 396 years *after* the former date. Now the word "ANGEL" signifies messenger, or "Bringer of tidings." When the Queen of England sends a message, we sink the messenger, and say—The Queen commands—so with Scripture, we have "The word of the Lord came, the angel from, or of, the Lord, or the Lord appeared." Who were those angels? I believe principally disembodied human beings. I think so, because they invariably appeared in the shape of men, acted as men, spoke as men, commissioned by God; and to confirm this statement, I will shortly give additional proof.

Having laid the foundation, as to what kind of seers are to be avoided, I pass rapidly by Elijah, Elisha, Isaiah, Ezekiel,—Daniel's Mediumship, and of countrymen going to them for information as to future events: communicated to them by angels, or "Bringers of tidings." I now enter into the Christian dispensation. CHRIST was heralded to man by angels, who were seen by human beings, whose singing and words were heard; showing that there are heavenly hosts, and that it is possible for ordinary men to see and hear them. Christ was a man of Principles—every act was the declaration of a principle—he never misled—he is our example, and we are to follow in his steps. The principle of communion with the so-called dead, was declared when Moses and Elias conversed with the MAN us to future events. Christ said of the little children brought to him "Their Angels do always behold the face of my Father, who is in heaven." *Their Angels*—Whose angels? Then children *have* angels who live in heaven, yet by some living sympathy, come to their charge when needful. If children, why not men too, or

tell us at what age do they leave their charge. St. Paul, who is an authority among Christians, as a man inspired, and who was caught up to the *Third* heaven (how far beyond *three* I know not) tells us plainly "The Spirits of the prophets, or Seers, are subject to the Seers" on earth; in other words,—Earth's prophets are guided, or directed by those who were in *olden days*, earth's seers: thus showing man's communion with disembodied human beings. Again, St. John, though inspired, was so dazzled by an angel's power, that he fell down to worship the being who showed him so much of the world's future history: but said the angel, "See thou do it not, for I am thy fellow-servant, and of thy brethren the seers—worship God,—thus giving a brilliant illustration of St. Paul's assertion, that disembodied seers communicate and converse with the embodied. The various appearances of Spiritual beings, were, in the New Testament, in the *form of man*; thereby naturally leading us to the truth, that the angel who appeared to St. Paul—spoke to him, and informed him of the future fate of the ship and passengers,—was a disembodied human being. Thus I have shown that the Old and New Testaments are crowded with narratives of Spirits, or Angels; appearing to, and talking with, and directing the movements of those who were, or who desired to be, filled with heart worship to the God of the Jew and of the Christian. It is therefore thoughtless for any one to say that Spirit-communion is forbidden; the angelic appearances to St. Peter when he was let out of prison, to St. Paul before his shipwreck, to Philip with the Eunuch, to St. John at Patmos, were about the years 33 to 96; and there is *not one* command from Matthew to Revelations which forbids Divine guidance as of old through God's Seers: even to finding lost articles, as I have done successfully. On the contrary, the powers of communion were *continued* to the Christian, as declared by St. Paul, Cor. xii. v. 6, 10. Some have (*not had*) Spiritual gifts, namely, working of miracles, healing the sick, seeing Spirits, prophesying. The possessors of such gifts have them from God, through the agency of "Gabriel," "Michael," "Angel from the Lord," spirits of the prophets; and are sub-agents,—"*Seers*," or "*Men of God*," as Samuel, Isaiah, Ezekiel, Paul, Philip, John, etc. Divination by *Evil Spirits* is to be avoided, or the seekers will be involved in the errors and wrong doings of those powers. The custom of communion or converse with "*Spirits*" is a privilege for the Christian church, and is plainly laid open to us in John chap. iv, where we are told *how to test* the character of the Spirits who communicate. Try the Spirits whether *they* are of God, for many *false seers* are gone out into the world. *Hereby* know ye the Spirit of (or

from) God. *Every Spirit* that confesseth that Jesus is the Christ come in the flesh, is of God ; and every Spirit that confesseth not, that Jesus is the Christ come in the flesh, is *not of God.*" The persons referred to by St. Paul, as having the power of discerning or seeing Spirits, and of prophesying, must have communicated some of their seeings and hearings to the churches, as did Agabas and others, and also Philip's four virgins. Acts, chapters xi. 27, 28.—Acts xxi. 9. And in those days *came seers* from Jerusalem to Antioch, "And there stood up one of them named Agabas, and signified by the *Spirit*, that there should be a great dearth. Again,—“St. Paul and his companions visited Philip the Evangelist—stayed at his house, and the same man had *four daughters*, virgins, which did prophesy” or in other words were Seeresses—and as they were not superior to Paul, and Paul had his knowledge from an *Angel who spoke to him*, we must conclude that that was the usual manner those who had gifts were acted upon. Conversation therefore with “Spirits” or “Angels from the Lord” by or through Mediums, was not and is not forbidden ; but on the contrary, converse with them is sanctioned, if they confess Jesus is the Christ come in the flesh, and is of God.

I have, in proving that it is not contrary to Scripture for man to communicate with Spirits, gone a step farther, and proved from Scripture, that disembodied human beings have been chosen instruments of God, to “Bring tidings.” What more need I say?

PECKHAM.

J. JONES.

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

No. XIII.—WITCHCRAFT.

That there is a spiritual world in close proximity to the natural world;—that these worlds inter-act upon each other;—that men have held direct intercourse with spirits;—that spirits have operated by and through individuals on this our earth, and have exercised control over material agencies;—that they have impressed and influenced the minds of men, and in various ways manifested their will and power in the natural world, both for good and evil, is not merely a Jewish, or a Pagan belief, but one that may properly be called human. Looking not at individuals, but at the various nations and races of men, we may truly aver that it is co-extensive with humanity. It has descended to us from hoar antiquity, clothed in the legends and traditions of peoples whose places know them no more : and more recent History, has recorded, that in one form or other, this belief has been perpetuated from age to age. We have seen that the devout Hebrew, the philosophic Pagan, the christian Apologist, has, each in his own way, asserted it

diæval and the modern world. It was held most firmly by the papal church when most papal, and by the protestant churches when most protestant.

This belief occupied a prominent position in the theology, and exercised a considerable influence over the fifteenth, sixteenth, and seventeenth centuries. Perhaps, as the opponents of Spiritualism will quickly remind us, it is most apparent in the three centuries named, in the then prevalent belief in witchcraft: and they will proceed thereupon to read us a lecture on the "fearful consequences" of "spiritualism" and "credulity," and conclude with pointing a moral in favour of "the more enlightened age in which it is our privilege to dwell."

That in this matter of witchcraft, there was much folly, knavery, delusion, hallucination, and even insanity, is, we think, unquestionable, but that this belief had no veritable facts to stand upon, is, we think, very questionable. The men of those times have left us some proofs that they were not quite deficient in common sense, and however they may have been mistaken in their judgment in many things, we opine that they were at least as well qualified to judge of the reality of facts which came under their observation as critics born two or three centuries after the events occurred. Of one thing there can be no doubt, namely, that a belief in witchcraft was then universal. "All christian nations whatsoever" says Dr. Middleton "have consented in this belief." It was a belief held by all classes, learned and illiterate, ecclesiastical and secular; by parliaments, kings, emperors and popes; by the most eminent judges, statesmen, scholars, philosophers and divines; by Anglican and Puritan; by bishops like Jewell, and nonconformists like Baxter. Even so late as the eighteenth century, we find John Wesley, declaring that the giving up of witchcraft is in effect giving up the Bible. When, in addition, we bear in mind the evidence given in courts of justice, by witnesses on oath, and the confessions of many of the accused, it is difficult to resist the conclusion that this belief must have had a basis of fact upon which to rest.

That many cases of so called witchcraft were genuine spirit-manifestations, can we think be clearly established. That there are points of identity between certain of these and of those of our own time, has been apparent to both opponents and advocates of Spiritualism, thus, Dr L. Robertson, writing against Spiritualism in the *Asylum Journal of Medical science*, says, "the whole story of the Spiritualists, including the rapping, and even the visible spiritual hand, was firmly believed and recorded by the pilgrim fathers."

Just so! We will quote from these records one or two instances in point. Dr Cotton Mather, in his *Ecclesiastical History of New England*, records some manifestations of evil spirits at the house of William Morse of Newberry, in 1679 which strongly reminds one of occurrences at the house of Dr. Phelps of Stratford Conn. in 1850. Dr. Mather relates that bricks, sticks, stones, and pieces of wood were thrown by an invisible hand, that an iron crook was violently, by an invisible hand, hurled about, and a chair flew about the room. A chest was by an invisible hand carried from one place to another; and the doors barricaded, and the keys of the family taken, some of them from the bunch where they were

tied, and the rest flying about with a loud noise; of their knocking against one another. The man was often struck by the invisible hand with several instruments; the invisible hand cast their good things into the fire, and threw ashes into their plates while at supper. While the man was writing, his ink horn was by the invisible hand snatched from him, and being able nowhere to find it, he saw it at length drop out of the air into the fire. A little boy belonging to the family was a principal sufferer in these molestations; he was flung about at such a rate that it was not possible to hold him, and by the invisible agency he would be transported from one place to another. His bed-clothes would be pulled from him, his bed shaken, and his bed-staff leap forward and backward. Knives and pins at different times were thrust into his body. For a long while he bark'd like a dog, and then clocqu'd like an hen, and could not speak rationally. His tongue would be pulled out of his mouth; but when he could recover it so far as to speak, he complained that a man called P—I appeared unto him as the cause of all. Before these infestations came to an end, the invisible hand which did all these things, began to put on an astonishing visibility. At length, an apparition of a black-a-moor child showed itself plainly to them. Another time, a drumming on the boards was heard, which was followed by a noise that sang "Revenge! revenge! sweet is revenge!" At this the people, very terrified, called upon God; whereupon there followed a mournful note, several times uttering these expressions, "Alas! alas! we knock no more, we knock no more" And there was an end of all.

Again, Dr. Mather tells us, that about Salem, the centre of the colony, some scores of people were arrested with preternatural vexations upon their bodies; and a variety of cruel torments, which were evidently inflicted from the dæmons of the invisible world. The people that were inflicted with such dæmons in a few days' time were able to see their tormentors; they say, a little devil, of a little stature, and of a tawny colour, attended still with spectres that appeared in more human circumstances. The prestigious dæmons would every now and then cover the most corporeal thing with a fascinating mist of invisibility. Again, a person's hands would be tied closely together with a rope to be plainly seen, and then by unseen hands presently pulled up a great way from the earth before a crowd of people. (This circumstance of the hands being tied by invisible agency, finds a parallel in our own day in the well known instance of the Davenport boys.)

"Flashy people (says the Doctor) may burlesque these things, but when hundreds of the most sober people, in a country where they have as much another-wit, certainly, as the rest of mankind, know them to be true, nothing but the froward spirit of Sadduceism can question them. I have not yet mentioned so much as one thing that will not be justified, if required, by the oaths of more considerate persons than any that can be found to ridicule these odd phenomena."

This history was published in New England, shortly after the events narrated. John Higginson, sixty years minister of the gospel in Salem "In the love and fear of God" bears witness to the truth of it. Nath. Mather, John Howe, and Matth. Mead, also aver that the author "is a person of such well-known integ-

rity, prudence, and veracity, that there is not any cause to question the truth of what he here relates."

One more passage from the records of the pilgrim fathers, is all for which we can now find space. We give it as presented by a writer in the *New England Spiritualist*, together with some comments of the writer of that Article.

"What does 'belief in witches' imply? It implies some little faith in our Colonial history. In that, one reads that Margaret Rule, of Boston, was raised by invisible power from her bed in a horizontal position up to the ceiling above, and held there with such force that it took two or three men to pull her down; that she saw seven or eight *apparitions, three or four of whom she thought she knew*;—that besides the *Black Man*, there came to her a glorious *white spirit*, whose words were full of peace and comfort; also, that when upon her bed in Boston, she saw a young man overboard in the harbor, and *named him*; that the next day it was ascertained that this same young man was overboard and in danger of being drowned at the very time when Margaret said she saw him in the water. Mercy Lewis, too, of Salem, another *bewitched one*, i. e. *clairvoyant medium*, saw a glorious white spirit, and described a scene of wondrous brightness above that of the noon-day sun. In the case of Rev. George Burroughs, the similarity of some phases of witchcraft to our modern Spiritualism, comes out with marked distinctness. The witnesses who were called to testify against him—and these witnesses were *afflicted ones* or *mediums*—these witnesses, at the time of his trial, horrified the court and the beholders, by declaring that they *then saw Burroughs' two deceased wives standing at his side*. Some wonderful *feats of strength* performed by this little man, he himself accounted for by saying that an Indian did the same. The by-standers could see no Indian; therefore they concluded that it was *The Black Man*,—*The Devil*, who helped him; "for," says the historian, "the afflicted ones generally say that *The Black Man* resembles an Indian." What! Do the afflicted ones or mediums *generally* say that the *Black Man* looks like an *Indian*? Yes, these are the very words of the historian. The Black Man or Devil of witchcraft *looked like an Indian*. Why not then—yes, *why not* believe him to have been in each case an *Indian Spirit*? He looked like an Indian, and why wasn't he an Indian? He was such in fact, or rather an *Indian Spirit in fact* became the Devil in man's belief."*

* Our New England friend has also, in the article quoted, the following curious and suggestive passage:—

"The gallows had its many victims; magnetizers, whose presence induced fits, convulsions and trances, upon susceptible subjects, whether to mundane or to spirit influence, were alike deemed the servants of the Evil one, and as such suffered death. When near a score of them had been sent from Gallows Hill to Spirit-land, it was seen and felt on high, that either a stop must be put to such works or the infant nation would be ruined; then the powers of the Christian heavens, 'legions of angels,' brought a force to bear which thwarted the purpose of Indian Spirits to make the whites their own destroyers, and thus restore their land to the Aborigines. The work of destruction ceased with an unexplained abruptness. We have hinted here the cause of that sudden change, as it was recently stated to us by one of the victims."

The last statement points we think to the true cause of the cruel persecution and death of thousands of reputed witches.* The truth is that much of the so-called witchcraft was Spiritualism not understood. The facts were ridden by theories, and viewed in the lurid light of a baneful superstition, compounded of Paganism, Judaism, and a corrupted Christianity. The manifestations of invisible power that were witnessed, were regarded, not as proceeding from human spirits, but as the work of the Devil and his imps. If Spirits made themselves visible, no matter that they were seen as Indians, Africans, Europeans, or even as neighbours, friends, and relatives; this was only a greater proof of the malice and subtlety of Satan who assumed these forms the more readily to deceive those who saw them. When we find a powerful intellect like Luther's believing the a spirit who conversed with him in a deep strong voice, and, by his arguments convinced him of some of the errors of the Romish system, was the Devil, we need not wonder at this popular delusion. It was a foregone conclusion established and favoured by the then dominant theology. The witch was believed to be in league with the great arch-fiend for the injury and destruction of mankind. Hence the criminality attached to witchcraft. Thus, in the Act of Parliament of James the First, a witch is defined as "One that shall use, practise, or exercise any conjuration of any *evil or wicked* spirit to or for any intent or purpose." Such offender, lawfully convicted, was doomed to death. Travelling backwards, we find from the Statute book, that in the reign of Elizabeth, it was only witchcraft "whereby death ensued" that was declared a capital offence. If its practice was attended with other crimes of a less heinous character, it was punishable by imprisonment, the pillory, or forfeiture of goods and chattels, with imprisonment for life, according to the gravity of the offence. At an earlier period, we find that the church indeed reprobated witchcraft, and the belief in witchcraft, as leading to heresy, but the witch was not burnt unless clearly an heretic. "It is to be observed (says the writer of a popular work) that neither among the Roman nor the Pagan nations of Northern Europe was witchcraft deemed an offence against *religion*; in some instances, indeed, the witch was supposed to derive her power from Spirits *friendly to mankind*, and her profession though feared was *held in honour* by her infatuated dupes. Upon the introduction of Christianity, witchcraft assumed a new form, though retaining all its old attributes. Instead of ascribing the supernatural powers of the practitioner to the gods, to Odin, to spirits of good or evil qualities, or to supposed mysteries in nature, the people imputed them to the great fallen spirit mentioned in Scripture. This potent being from a wicked desire to destroy all that was good and hopeful in man's destiny was believed to enter into a compact with the aspirant witch, in which, for an

At the same time, it must be admitted, that many of these persons were of disreputable character. Mr. Sharp remarks that "Many of them made a boast of their supposed art to intimidate and extort from their neighbours whatever they desired; they were frequently of an abandoned life, and addicted to horrible oaths and imprecations; and in several cases vendors of downright poisons by which they gratified their customers in the darkest purposes of avarice and revenge." Sir Walter Scott, and other writers, might be cited to the same effect. No wonder that such characters should attract to them Spirits disorderly and evil like themselves.

irrevocable assignment of her soul at death, he was to grant all her wishes, and assist in all her malevolent projects. These new features in witchcraft, thoroughly changed and prodigiously extended the superstition throughout Europe. As this superstition gained force in the Christian world, the devil gradually lost many of the former features of his character; or rather, a different being was substituted for him, combining the characteristics of the Scandinavian Lokke, with those of a satyr of the heathen mythology. Such as he was, he played an important part in the annals of modern witchcraft, which was supposed to rest entirely on the direct and personal agency of himself and the imps commissioned by him." (Article. *Superstitions*. Chambers's *Information for the People*.)

To debit Spiritualism with the consequences of the mistake we have pointed out, is as reasonable as charging Christianity with causing the fires of Smithfield. Had the true nature of Spiritual-intercourse been better understood, and the facts connected therewith rationally investigated at the time of their occurrence, we should have been spared those appalling results which constitute one of the darkest and saddest chapters in the Annals of History; and there can be no doubt that philosophy and psychological science would have been largely benefitted by such investigations.

To form a right conclusion on the subject we have been considering, it should be studied in connection with the ideas and character of the time, and by the light of the Spiritual-manifestations of our own day. We believe that Spiritualism is a key with which we may unlock many of the mysteries of the past; and if it be of no further use than to enable us to better understand the facts of human history, and of human nature, to steer clear of the mistaken judgments of our ancestors, and the dogmatic sadduceeism of our contemporaries, it will do the world some service.

COMMUNICATIONS FROM SOME OF THE BRIGHT ANGELS OF MINISTRY WHICH
COME TO GIVE KNOWLEDGE AND SPIRITUAL EXHORTATIONS FROM THEIR
"HEAVENS OF LOVE."

Death hath no victory over the life derived from the love of God.

Let your soul cleave to Him, who knoweth God, and who loveth his neighbor as himself.

See that thou keep thy feet clean; then shall the Lord shew thee "His way."

CHARITY—The soul's inner garment, whereon Jesus has written "It is mine."

PITY—The life's best love—twin-born with it,—by it, self is subdued, and the heart's tears, drop as incense, over the soul whose necessities have awakened them.

HOPE—The "bud-blossom" of memory's tears.

TRUTH—At once, the light and love of Heaven. No angel can live without it; and no mortal can die in loving it.

JOY—The scattered herbage upon the "plains of life": making more select the voice of those, who speak forth love, in truthful response, to the heart's best feelings,—a mind at ease.

Visions, are realities from the soul's mirror. Painting in harmonious numbers—sounds whose influences reflect "The angel tints of Heaven's pure mysteries."

THE SISTER ARTS.

MUSIC—The voice of love. The word of truth. All heaven is its home, and all life its pulsation. The harp of hope, it becomes the shield of faith,—It is the voice of universal prayer.

POETRY.—The tongue of music. The sound of numbers. The melody of love, in concord.

PAINTING.—Similitude without motion. Language without love,—that is—mere representative art. When employed in the spiritual embodiment of form, it becomes the Divine Word.

SCULPTURE.—The nobility of truth, in eternal perception, when employed in the natural sense. Spiritually—it is the voice of the Lord in the harmony of spheres: because it gives form and fulness to the Word of Jehovah. God made man in his own image, which is the "fulness of form."

The following was written spiritually upon being asked by a lady "If the spirit compelled one to do a thing."

For the development of spirit-life, there are two principles at work. The one directing, the other directed. That is, 'the natural will' must be subjected to the 'Divine way' in generals: but not in particulars.

When we ask you to draw or write, we do so, in submissive love to the Lord. As we act in submissive humility towards him, so do we act towards you, though in modified degree. You control us in particulars of will-action, while we aid you in spirit-thought or light. Peace is the Lord's presence, hence quiet control is the attribute of love.

Faith 'an act of obedience through love.' There are few things in the world, more difficult to do, or understand, than, obedience through faith. Faith is not passive obedience, but life, that life which grows out of 'the love of truth.' It is also a valuable controlling power; governing the body in all its operations, as 'reflex action,' that power which extends, not consumes its increase.

Per G. A. GILBERT.

WORDS TO SPIRIT-MUSIC,

BY JOHN LE GAY BRERETON, M. D.

Author of "The Travels of Prince Legion" and other Poems; "The Turkish Bath in Health and Disease," &c.

To the Editor of the British Spiritual Telegraph.

Dear Sir,—The following Poems, which I place at your disposal, are selected from a series, written from Spiritual impressions, and, for the most part, accompanying Spirit-music played by my wife. The music itself was more remarkable than the words, displaying a knowledge of the theory of that art, and a

facility of extemporization which my wife does not possess in her ordinary state, she having acquired no greater proficiency in it than is usual with ladies of education. I may mention that though she sometimes played the music when I was far from home, the words always came to me at or about the same time; on one occasion I was in London, intent on business, in one of the most crowded thoroughfares of that city, and she at our home in Yorkshire. A short piece of music sometimes involved a long poem to express the sentiment; in such cases it was given at irregular intervals, beginning not unfrequently with the last verse. On the other hand the sentiment of a long piece of music would occasionally be conveyed in a few lines, of which my wife would extemporize one portion, and myself another, and not only were the sentiment and metre preserved through us both, but,—in one instance at least,—the same *Rhymes* ran through both our verses.

I ought to state that I was rarely conscious of the immediate presence and influence of Spirits or Angels. All that I know of their production is, that I wrote from Spiritual or interior, and not from natural or external impressions. Both the words and the music were produced without forethought, plan, or intellectual effort. When written, the lines were as fresh and startling to myself as if they had been the production of another mind; moreover *they were frequently quite at variance with my own pre-conceived opinions*. They were always strikingly adapted in sentiment and form to the music, and seemed, so far as I could analyse their production, to be written from impressions conveyed by it.

I believe that there is no limit, save that of the time occupied in the execution, to the quantity of similar music and words to which I and my wife could give utterance in this manner.

I should also mention that most of the subjects were given in answer to prayer and that not unfrequently, instead of new poems being written thro' me, my wife was impressed to chant some text of Scripture, consolatory, encouraging, or admonitory, as the case might be.

As an ordinary artist writes or paints from the impressions and suggestions of nature upon his external senses, so a spiritual artist writes or paints from the impressions, however conveyed, upon the spiritual senses. A natural artist is inspired by nature, a spiritual artist by Spirit, which may, like nature, operate upon him either directly, or through the representations and projections of other minds. As the bodily organs of a man cannot elaborate any secretion except from elements derived from without, so the spirit of a man cannot project any substantial spiritual product, except from what has been first received by spiritual impression, or imbibition in some form or other.

If it be objected that I had already written and published poetry, I am ready to admit that I have been all my life subject, like many other men, to spiritual impressions, which I have only very lately learnt to recognize as such. The best poetry of all ages is spiritual, and most poets are not only conscious of, but freely admit, (as Milton, Wordsworth, and many others) that they have been *inspired* to write what was above their own original conception. The facility with which the Spirit works, and also the form which it assumes, depend, no doubt, upon

the medium. Water will flow more readily into an open vessel than into one which is partially closed or nearly clogged up with mouldy theories and conceits; it will also take the *form* of the vessel into which it flows, "The spirits of the prophets are subject to the prophets." The sacred Scriptures themselves, though their end and intention is no doubt kept inviolate through all ages and in all agents, are yet full of personal peculiarities, not only of style, but of fact and incident; becoming a history, not merely of God's dealings with man, but of men's submission to, or rebellion against the influences of His Spirit; recording the sin of David, "the man after God's own heart", and the faithlessness of Peter, as prominently as the delivery of Israel, or the resurrection of the Lord. This fact is justly urged by the Apologists of Christianity as a strong proof of the genuineness of the Divine Word.

The gifts of the Spirit are proffered to all, and are indeed promised as the *signs* of a true Church: but faith in these gifts is declared to be a necessary condition for their reception. The present sceptical age knows little of them, because it neither seeks nor believes in them. All are not poets, but all are vessels of life in some form. All have their individual spiritual capacities and peculiar offices. It is to be anticipated of a poet, whether he be a proficient or a tyro, that the Spirit will use him as a medium for poetry, with more or less success according to his own capabilities; and I know of no greater stimulant to a benevolent mind, to cultivate his faculties to the highest pitch, than that he may thereby become a more efficient servant of God, and a greater blessing to mankind.

I am, dear Sir, Yours truly, &c.

FAITH AND CUNNING.

Who trusts in Providence shall prosper; he
 Who trusts to Cunning shall outwitted be.
 Who trusts in Providence, in every deed
 Shall do as God would have him, and the deed
 Of blessing, which accompanies each act
 Unto his fellow-men—and is a' Pact
 Of brotherhood and troth,—shall even flow
 According to his faith; he may not know
 A millionth part of what the angels see,
 Yet no whit less is his fidelity.
 His plan is God's plan always, so his way
 Is free from risk and care, let come what may.
 Who trusts in Cunning shall out-wit himself:
 For Cunning is a blind conceited elf,
 And acts as if it would command the nod
 Of Heaven's decree, and were itself the God.
 No prophet he, yet must he prophesy,
 And ever be the dupe of his own lie.

THE PHYSICIAN'S PRAYER.

"Thy kingdom come, Thy will be done on earth, as it is in heaven "

Descend, in the Spirit of healing, descend!
 O Father-Physician, O Teacher, O Friend!
 O Christ, with each earnest endeavour of mine
 Some gift from the gardens of heaven combine!
 O Thou in whose infinite fountain of health
 Is healing for all who will have, be my wealth!

Give the strength and the gladness to feel and to know
That I am thy blessing wherever I go.

In me may the earthly and heavenly blend!
Here, here come thy kingdom! Physician descend!

LULLABY.

Trust in me, I am your Father,
And in me ye shall have rest;
When the shadows darkly gather,
Seek ye peace upon my breast!

Like an infant's happy sleeping
Is the sleep which I have blessed:
Come to me, for in my keeping
Only shall the wanderer rest.

TEMPTATION.

Though I walk through the valley of the Shadow of Death, I will fear no evil; for
Thou art with me.

Thou hast bid us call thee Father;
Father, unto thee we cry,
Trample on the fiend within us
Till it gasp its last and die.
Let no evil power prevail
Tho' all hell our hope assail.

From the furnace of temptation
Still to thee our hearts aspire;
Keep the garment of thy Spirit
Whole from every taint of fire:
Quicken thy celestial leaven
Pregnant with the peace of heaven.

So temptation cometh kindly,
Teaching what we had not known,—
*There is nought of good within us,
Nought but evil of our own;*
And that thou art ever nigh,
And will hear us when we cry.

Lo! a fourth doth stand among us,
Whom no terror can assail;
'Tis our hope, our strength, our beauty,
Even thine, Thou didst prevail!
Let our lives thy praises sing,
Father, Saviour, Conqueror, King!

INVOCATION OF ANGELS.

Afar, afar,
Above, around,
Beyond the bound
Which is our sky;
From worlds too bright
To touch our sight,
From many a star
With love a-fire,
I hear them cry
"Aspire! aspire!
Cast out each earth-born, prone desire."
"O, would ye reach
The life we teach?"

Ye too are powers,
Your God is ours.
From him do flow
The truths we know,
The good that in our lives we show
From many a star
Beyond and higher,
We hear a cry,—
'*Brothers!* aspire!
From God you are,
On God rely,
To God aspire,
To God who quickeneth your desire."

—————:O:—————

THE WHITE CAT OF C.

The following story, which appears in Mrs. Crowe's last book,† has just been vouched to us by the lady who furnished the account to Mrs. Crowe, and our readers may rely on its perfect accuracy. It is as well authenticated as the rabbit of the Wesley family, or of any of the more modern and well proved appearances of animals:—

About fifteen years ago, I was staying with some friends in Yorkshire, and our host, Sir G. W., being very much crippled with gout, was in the habit of driving about the neighborhood, on which occasions, I often accompanied him. One fine summer's evening, we had just entered a lane, when, seeing the hedges full of wild flowers, I asked my friend to let me alight and gather some; I walked on before the carriage till I came to a gate, a common country gate, with a post on each side, and on one of these posts, sat a large white cat, which though seen by the groom as well as myself, was not visible to my friend. I thought he must be joking or else losing his sight, and I approached the cat, intending to carry it to the carriage: as I drew near, she jumped off the post, but to my surprise, as she jumped, she disappeared! No cat in the field,—none in the lane,—none in the ditch! I was quite bewildered; and when I got into the carriage, again my friend said, he thought I and James were dreaming. I had a commission to execute as we passed through the town of C., and I alighted for that purpose at the haberdasher's; and while they were serving me, I mentioned that I had seen a beautiful cat, sitting on a gate in the lane, and asked if they would tell me who it belonged to, adding, it was the largest cat I ever saw. The owners of the shop and two women who were making purchases, suspended their proceedings, looked at each other, and then at me, evidently very much surprised.

"The lady's seen the White Cat of C." cried two or three. "It has'n't been seen this twenty years."

The pony getting restless. I hurried out, and got into the carriage, telling my friend that the cat was well known to the people at C., and that it was twenty years old.

In those days, I believe I never thought of Ghosts, and least of all should I have thought of the Ghost of a cat; but two evenings afterwards, as we were driving down the lane, I again saw the Cat, in the same position, and again my companion could not see it; I alighted immediately and went up to it. As I approached, it turned its head and looked full towards me with its mild eyes, and a kindly expression, like that of a loving dog; and then, without moving from the post, it began to fade gradually away, as if it were vapour, till it had quite disappeared.

All this the groom saw; and now there could be no mistake as to what it was. A third time, I saw it in broad daylight, and my curiosity greatly awakened, I resolved to make further enquiries amongst the inhabitants of C., but before I had an opportunity of doing so, I was summoned away by the death of my eldest child, and I have never been in that part since.

ARISTEAS.

This story is taken from Cary's Translation of Herodotus, and is therefore quite respectable, not only from its age, but because it found a place in the great Work of the "Father of History." There is another story of a very similar character, which happened on the death of a person whose name was not Aristeas, but Robertson, a few years ago, in one of his Scotch Islands, and which is narrated apparently on good authority by Mrs. Crowe, who may perhaps never be known as the "Mother of History."

Of what country Aristeas, who made these verses, was, has already been mentioned, and I shall now relate the account I heard of him in Proconnesus and Cyzicus. They say that Aristeas, who was inferior to none of the citizens by birth, entering into a fuller's shop in Proconnesus, died suddenly; and that the fuller, having closed his workshop, went to acquaint the relatives of the deceased. When the report had spread through the city, that Aristeas was dead, a certain Cyziclian, arriving from Artace, fell into a dispute with those who made the report, affirming that he had met and conversed with him on his way to Cyzicus; and he vehemently disputed the truth of the report, but the relations of the deceased went to the fuller's shop, taking with them what was necessary, for the purpose of carrying the body away, but when the house was opened, Aristeas was not to be seen either dead or alive. They say, that afterwards, in the seventh year, he appeared in Proconnesus, composed those verses, which by the Greeks are now called Arimasian, and having composed them, disappeared a second time. Such is the story current in these cities. But these things I know happened to the Metopontines in Italy, three hundred and forty years after the second disappearance of Aristeas, as I discovered by computation in Proconnesus and Metapontium. The Metopontines say, that Aristeas himself, having appeared in their country, exhorted them to erect an altar to Apollo, and to place near it a statue bearing the name of Aristeas, the Proconnesian; for he said that Apollo had visited their country only of all the Italians, and that he himself, who was now Aristeas, accompanied him; and that when he accompanied the god, he was a crow; and after saying this, he vanished; and the Metopontines say they sent to Delphi to enquire of the god what the apparition of the man meant; but the Pythian bade them obey the apparition, and if they obeyed, it would conduce to their benefit: they accordingly, having received this answer, fulfilled the injunctions. And now a statue, bearing the name of Aristeas, is placed near the image of Apollo, and around it, laurels are planted: the image is placed in the public square. Thus much concerning Aristeas.

RECEIVED. J. S. R. Thanks for your very kind offer. The quotation is excellent; we shall insert it as soon as space will permit.

"A LOOKER ON." Thanks for your caution. Some well-meaning friends have recommended us to steer clear of the Bible for similar reasons. We can only say that the *Telegraph* has neither been got up nor kept up by Swedenborgians, so called, nor is it intended to use its pages for the propagation of views entertained by that body, save, so far as they coincide with the experiences of modern Spiritualists. We cannot, however, consent to suppress the names and experiences of the Prophets of old, the Apostles, the Christian Fathers, nor those of Fox, Swedenborg, Wesley, and a host of names which we have not space, at present, to mention,—not omitting the heathen philosophers, as well as numerous philanthropists of the present age, including the late venerable Robert Owen, for the mere sake of obtaining a large circulation. We propose to put on record the best authenticated facts we can collect, and, as far as space will permit, to allow a free platform for each to tell his own tale in his own way, trusting to the good sense of our readers to prove all things, and hold fast that which is good.

The Torquay Chronicle, containing the Editor's attack upon us and Spiritualists generally, is to hand.

THE
British Spiritual Telegraph;

BEING A
GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 9.—VOL. III.]

APRIL 1st, 1859.

[Price 1d

SPIRITUALISM AND THE HON. R. DALE OWEN.

ON Thursday evening, the 10th of March, 1859, there was a large and influential meeting of the "Thinkers on Physical and Vital Science," as developed in Sleep, Dreams, Somnambulism, Mental Epidemics, Apparitions, and Spiritualism, held at the large room, Great Mary-le-bone-street, Portland place, convened by private circular, to hear the Hon. R. Dale Owen read the introduction to a work he is about to publish on the "Probabilities of Ultra-mundane Communication," which are exciting so intense an interest among thousands of our countrymen, as well as in Europe generally, and in America. We perceived amongst the audience several of the writers in prose, poetry, and science, who have stamped their image on the literature of the age: there were also several seers and seeresses (now-a-days called "Mediums,") through whom many signs and wonders have been wrought in the privacy of domestic life. Looking on the assembly, so constituted, a feeling akin to awe stole over our minds as we thought on the past, which produced the present scene, and on the present, as fraught with that which will tinge the literature of the next generation—for in the quiet of domestic life, our sons and our daughters are witnessing scenes of intense interest. The mothers of our day are training their loved ones for the mental future of Man. God, in his power, is opening a pathway to "Let the glory through": and in, and by the power of its rays, as on Jacob's ladder, there are angels ascending and descending.

From the nature of the subjects treated of by Mr. Owen and from his indomitable perseverance, in verifying the truthfulness of the facts he relies on, the book he intends to publish, towards the close of this year, will doubtless become a text book for future authors, and for those who *will think* on the phenomena of mind, vitality, life, or Spirit, as acting on matter, whether animal, vegetable, or mineral and also on the probable condition of that mind when the "Inner man" wings its flight from its worn-out casket.

During the reading, by Mr. Owen, of his introduction, marked attention was paid to his admirable train of thought and classification of the subjects introduced and disposed of by him, and at the close, the strongest approbation was manifested. The following Resolution was also carried unanimously:—

Resolved. "That the cordial thanks of this meeting be presented to the Hon. Robt. Dale Owen, for the skilful manner in which he has grappled with the subjects "The Physical and Vital" as developed in man by the Great First Cause."

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

After the business of the evening, four of the exquisite Spirit-drawings done through Mr. Gilbert, were shown, and excited much interest: there was also shown that simple but effective instrument, called, in Paris, "The Planchette" and in English, the "Psycograph."

The meeting convened with less than a week's notice, and only known to the majority a few hours before taking place, was a Test of the interest felt on the subject of Spiritualism by many of the leading "Men of mark" of the present age. Already, Spiritualism is weaving itself through the literature and fine arts of the day—already, the painter is painting his shadowy angel hovering over the sleeper, the forlorn, the orphan—already is the icicle "Extinction" dissolving in the sun rays of proof, that "We are sown a natural body, and we shall be raised a *spiritual* body."

THE RICH MAN AND HIS HOUSE.

A PARABLE.

A rich man had built for himself a stately house. In its erection he had been guided by his own taste, and had endeavoured to satisfy all the requirements necessary for ease and comfort; but he had over-looked one great essential for a good dwelling-house, a salubrious situation, and the consequences of this neglect soon made themselves felt: for he had not been long in his house, when his health began to fail. The physician whom he consulted, told him that he was suffering from a low fever, occasioned by the unhealthy neighbourhood in which he was living, and advised him to leave it at once, and choose one free from the miasma which now was poisoning him.

The rich man was sorry to hear the doctor's opinion, for he had grown quite fond of his house, and could not bear the thought of leaving it. On the other hand, his illness alarmed him, and he at last made up his mind to look out for another house; but none would please him, and at last the thought struck him, whether after all, the physician might not be mistaken as to the cause of his illness. He therefore consulted another physician, who was not an honest man, for perceiving the rich man's fondness for his house, and by no means reluctant to have him for a patient, he said that he fully hoped to be able to cure him, without obliging him to leave his house. The rich man was delighted to hear this, and supported by a strong hope, he soon fancied himself nearly recovered. This delusion was of short duration; he grew worse and worse, and felt at last so bad that when some friend once more urged him to try a fresh locality, he declared that that would be his death.

So matters stood, when one dark night, the house caught fire; the flames spread so rapidly, that the rich man could only with difficulty be saved from being burnt to death. However his whole house was burnt down to the ground, and he had to be removed a long way up the hills. To his great astonishment he not only survived this shock, but, owing to the better air which he breathed among the hills, he gradually mended, and was finally restored to the full en-

joyment of his former health. He did not rebuild his old house, but erected a new one on the hills, where the air had done him so much good.

The rich man represents the old nature of man, with its selfish aims and corrupt tastes and principles. The physician is the voice of truth and conscience; the second physician, the deceiving suggestions of a misguided heart. The fire is the interposing hand of Divine Providence in the form of an apparent calamity, and the salubrious hills are the Word of God. X.

THE RISING AND THE SETTING SUN.

A PARABLE.

In a secluded valley, hedged in by high mountains, lived an old man who was a shepherd. He had spent his days in a quiet and solitary manner on the hill-sides with his flocks, and had troubled himself very little with what was taking place on the other side of the mountains. As long as he could remember he had seen the sun rise from behind the mountains on one side of the valley, and set in the same manner on the other side, from which he had instinctively formed a belief that the sun actually rose and set somewhere at a little distance behind the hills.

One day he met a young sailor, who had just come home from his first voyage, on a visit to his parents. The sailor was full of the wonders of the broad ocean, and among other things described the splendour of a sun-rise or sun-set at sea.

The old shepherd had for some time been listening with great interest to the recitals of the young sailor, but when he heard him talk of the sun rising from the sea, and again setting in the sea, far away from the land, he shook his head and declared that he would not receive as true such newfangled notions, which were not only opposed to common sense, but also to the uniform experience of his whole life. He knew that the sun rose on one side of their valley, and set on the other.

The sailor, who was not much more versed in Astronomy than the shepherd, could not explain how both their experiences might be reconciled; but he re-asserted that his statement was true.

The shepherd at last proposed that they should appeal to the schoolmaster of the village, who passed for a very learned man. The sailor consented, especially when the old man stated that he was prepared to abide by the schoolmaster's decision. But this he only said because he had no doubt whatever that the schoolmaster would confirm his opinion.

When they had stated their case, the schoolmaster smiled and said that in a certain respect both were right, but that actually neither was right, as the sun neither rose nor set, either behind the mountains, or in the sea, but that this only appeared so to us who were living on the earth. At this both the shepherd and the sailor shook their heads, at the same time pitying the poor schoolmaster in their hearts, for they firmly believed that much learning had made him mad.

Thus it is with the beliefs of men, which they form from mere hear-say, or from the mere external evidences of their senses. When the truth is represented to them in a higher form, they reject it, because they have become accustomed to receive it only in its lowest aspects. X.

SPIRITUALISM,

Practised as it ought to be, is the Efficacy of Christianity; for the spirit of the true Christian is the

SPIRIT OF CHRIST JESUS IN GOD.

[The gentleman to whom the construction of the Planchette was communicated has kindly furnished us with a few communications written through its instrumentality, and as they treat specially on the subject of Spiritualism, we here place them before our readers; not however for the purpose of exciting controversy on doctrinal points, but to exhibit, as far as we can, every phase of these phenomena. Of the sincerity and Christian love of the family through whom these communications have been obtained, there can be no doubt; and of the value of what is communicated to them, each reader can judge for himself.

We omit the passages of scripture at the commencement of the first communication, giving only the chapter and verses as reference, though the passages should be read as they form the basis on which the arguments purport to rest. ED.]

1st Communication. Jan. 24th, 1859. St. John Chap. XIV. v. 11 to 18 and 25 & 26.

Many people believe in spiritual manifestations and pray that they may be made partakers of the same; but few understand that they constitute the great spiritual gift of God, they do not attribute them to the true source, nor can they bring their creed to bear entirely upon the Holy Scriptures. Few there are who, like those of Athens, search the scriptures daily to know whether the things that were told them were contained therein. Many are led away by beliefs which please them for a time, allowing them to indulge in worldly happiness and the momentary consolation of the outward material man;—but, he who would serve CHRIST alone must know how to sacrifice all things to him, and walk in the path of truth where no doubt can be awakened. Beware that ye build not your habitation on the sand, ye shall build on no other foundation but the rock of CHRIST.

The first thing that believers in spiritual manifestations should ask and search for, is whether JESUS CHRIST or his apostles ever spoke of this power which seems to many to be quite new. And whether in believing in, and practising it, according to their belief, in a religious point of view, it will be their confirmation as Christians, or depriving them of the right of calling themselves so by having any other mediators but CHRIST between themselves and God.

The Bible is full of passages relative to what you are receiving in these times and the agent which transfers the power to you is no other than the calling of all, to the beginning of the great festival which JESUS CHRIST, in one

of his parables, compared to the Kingdom of God, that is to say his second advent in the spiritual power of man on earth in these latter days, predicted by him and the prophets, who were sent before him, and in which the "SPIRIT OF GOD" is to be poured out "upon all flesh."

Many believe that the spirits of the dead return on earth to teach men the will of God; but for this faith they have no foundation in the word of CHRIST,—for there we read, "there is but one God and one MEDIATOR between God and man." In the words of the text we see that "whatsoever ye shall ask in the name of Jesus CHRIST shall be granted unto you; but it is CHRIST's name alone that you must invoke. If you can receive all things through his intercession, why do ye call upon the name of your departed friends, and ask them to instruct you, when "CHRIST is the wisdom of God?" But then you may say,—what is it that comes to us and speaks to us, when we think that we have the souls of our friends present with us? JESUS CHRIST said, "I will send the Comforter, who will abide always with you, and will teach you all things." But your reason believing before hand, that you have to do with the souls of the dead, you receive, each of you, according to your faith, and not searching the scriptures to see whether that which is told you, is contained therein, you are mis-led by the pride of your rational man.

All have been called to the feast of the great king; but beware that ye have on clean garments, "for many will be called, but few shall be chosen."

2nd Communication, Jan. 26th, 1859.

My dear friends, let us now consider together which are the efficacious lessons that we can derive from this part of the XIV. chapter of St. John.

Jesus Christ tells his disciples and all those who have faith in him and in his doctrine to believe that *He is in the Father, and the Father in Him*. Can there be in this any good for man's soul, whether God and Jesus be one or two distinct beings? Yes! for if Christ and God are but one, then there is but one Spirit and that Spirit is in man when he prays for it, for Jesus Christ said "I will not leave you comfortless, I will come to you."

"*The Spirit of God is the Spirit of Man; and the Spirit of Christ is the Spirit of progression in man.*" Jesus is your example and your guide, imitate him and follow him alone. I know that many people hold to the creed of the multiplicity of spirits having the power of leaving a supposed distinct "spirit world" and of returning here to communicate with their friends, because they enjoy a certain momentary consolation, and feel an inward pleasure and happiness at thinking that those whom they love should be still near them, when they choose to invoke them. But is this line of conduct altogether christian? Did not St. Paul say "*there is but one Spirit which worketh all things in all.*" And even according to the old dispensation is it not acting contrary to the law of Moses, who forbade the Israelites to interrogate the spirits of the dead etc?

Are you not returning to the golden calf, by having recourse to the creature in preference to the entire satisfaction of receiving the light direct from the great source of light and truth.

Some will think I am trying to put down Spiritualism and that following the

example of those who have already spoken against it, I choose the same argument as they do. No.—I am not come to set up against Spiritualism, but I am sent to show to the world, in the name of Jesus Christ, that Spiritualism and Christianity are one inseparable thing: the one not existing in the truth of God, without the efficacy of the other. What is the principle thing acquired in Spiritualism as you look upon it in these times? The faculty of performing miracles, is it not? And by what did Jesus Christ prove that he was the Messiah, the Christ promised and predicted through the prophets?—By his miracles.

Christianity and Spiritualism we see bring forth the same works; why then attribute the former to one cause, and search a different one for the latter. Did Jesus Christ act by the mediation of spirits or by the power of his own soul in God! He said unto you *"the works that I perform are not mine; but those of the Father who sent me, and the Father shall be glorified in the Son"* *"I am in the Father and the Father in me."*

By the life and death of the Saviour the Spirit of man and the Spirit of God or that power of progression in the great universal soul, were re-united. They had been separated at the fall of man, when the latter, confiding in his own power and strength, began to carve images and to represent his God, and finished by worshipping the matter, the creature instead of the Creator: the one Spirit Christ has re-united man to God, and by the New Testament or the New Covenant between God and man. He has (according to the consecrated phrase) "reconciled Man with God," and now you may, without fear, approach that great Spirit which is in you by Jesus Christ. Do you not see that, by returning to the spirits of the dead, you reject yourselves from God and losing the pure faith in one Mediator you are rapidly returning to Polytheism; the first stage towards Idolatry.

Jesus Christ said, *"I will come to you and will not leave you comfortless."* and *"Whatsoever you will ask in my name shall be granted to you."* More still he says, *"Verily, verily, I say unto ye, that if ye have faith, more wonderful works than these shall ye do."* But he does not tell you to have recourse to the spirits of your departed friends; he says, *"Ask in my name."* Do you not see that you destroy, in yourselves, the work of the Spirit of Christ: he knocks, and you reject him, and turn to other spirits, preferring to have intercourse with the departed creature, to the comfort of feeling yourself one being with, and in your Redeemer.

Jesus Christ promised to send one Spirit, the consoler, which was his own Spirit, after he had returned to the Father; and he said *"that Spirit will teach you all things,"* and *"remind you of all that I have said to you."* Now do the spirits that you invoke remind you of all that Christ said to you? No they do not, since the very principle in which they act through you, is contrary to the basis of Christianity. I do not mean by this, that you can not really communicate with the spirits of the departed; but you have not the power of recalling them here, acting thus as arbitrators over their liberty, and making yourselves, towards them, equal to God. You can communicate with them through the communion of your soul with theirs; but beware that you do not seek for more than one Mediator, for there is but one through whom you can obtain, in

a permanent manner, the redeeming spiritual power: no other but Jesus Christ can ever lead you to eternal life and true redemption.

A FORESHADOWING.

A writer in the "Spiritual Age," in detailing the evidences which led him to become a Spiritualist, says,—

In dealing with facts as I met them prior to my becoming a Spiritualist, I shall not confine myself to giving dates in rotation.

I once had a cousin—a noble, truthful, generous woman—wedded at an early age to a worthless husband. She paid the penalty of her indiscreet marriage by meekly suffering a thousand deaths during the few years she lived with him. Often have I, when a boy, sat at her feet, and wondered why she was so sad.

One morning in August my sweet cousin came to my father's house weeping, her face pale and white as the bloodless flesh could be. I was startled at the great change apparent in her. My mother in astonishment at her appearance, asked; "What is the matter, Betsey?"

"Oh! Oh! aunt!" she exclaimed, "I AM GOING TO DIE! and were it not for these little ones—my babes—I should rejoice in the change. Oh, who will care for them and guide their young souls aright? Aunt, it is terrible to live one's young life away loving and unloved, as I have done. God knows how I do love my husband; and I would willingly suffer over again all that I have suffered, could I but bring my erring husband to a sense of his true condition, for then I should have hope of his reforming. But it never can be, for soon my soul will be with my God, and my body will soon be placed in the narrow tomb. Last night at midnight I sat at the window of my little bedroom watching for the return of my truant husband, when all of a sudden the school-house opposite was illuminated with a sudden flash, and then burned steadily, the light throwing its rays fully upon my window. I rubbed my eyes in order to see if I was deceived; but no, it was true—too true. The light was there, but the house was not on fire; and there came a moving throng of neighbours and friends from every quarter to the school-house. Soon it was filled, and I saw the good old minister in his place, and on a table in front of the desk stood a coffin; and there sat you and your family, aunt, weeping, and there were my poor husband and babes. I thought it so strange that you should all be weeping over a corpse, and I not know who was dead. The sermon was ended and the coffin was opened, and to my astonishment I beheld myself and my unborn babe, all silent and cold in death. Then the multitude in silence moved slowly to the graveyard, and there I saw the coffin and my corpse, with my child's, deposited in its last earthly resting-place. Then came the benediction and the separation of the people, some to their homes, some to lounge away an hour at the corners—leaving me a lone and cheerless mourner; and the scene changed, and I was again in my room.

"The golden fall, with its ripe fruit and yellow leaves, had come. I was sick, My child was born—a sweet, blue-eyed boy—given, only to be taken,—born

only to live for a few moments. He died, and then I saw myself rapidly sinking. I died with puerperal fever. Aunt I know this will prove true, for my mother was with me, and told me that the time was near at hand, and that I must prepare to die and join her in Heaven. And oh, aunt you will be kind to my little ones and care for them! I will repay you with holy thoughts from Heaven, for my mother says I can come back and see my babes and those I love on earth after I have left my body."

My mother talked long and earnestly with my cousin, and was fully persuaded she had seen a vision and that it would be fulfilled. With words of comfort my mother bade her not weep, but rather to rejoice and prepare for the great change that was to take place.

The day came with all its golden beauty. The swallows had swarmed and started for their southern homes. The first frost had nipped the last flowers of Fall. The apples were ripe and the wild nuts of the forests were ready to be gathered in for winter sports. October, with her golden twilight, sweetly smiled on nature's rich productions. My poor cousin in the meantime had quietly prepared for the approaching change.

The day came. All nature was clad with a golden mantle of completion, and the labours of old Mother Earth were over for the season; she had brought forth bountifully, and her children were rejoicing in receipt of her gifts. My poor cousin alone was sad. Her truant husband was carousing with characters of his own stamp. Night had dropped her sable curtain, and all Nature was hushed in sleep. A gentle tap was heard at our door. It summoned my mother to the bedside of my poor cousin; and ere the morning sun smiled on earth again, a soul was born on earth—another in Heaven; she was a spirit.

A little blossom had bloomed for an hour, and passed before her to Heaven. Her form was laid where she had seen her grave, and under circumstances corresponding with her vision.

Have we not in this incident a most striking proof of spirit-power? One feature is noticeable here—the power of spirits to represent that which is to be, and ability to carry the spirit of one living from the body, and imprinting on the mind a positive reality. "I John saw these things." May not the above be considered as truly a vision as was John's on Patmos? Was God, in person, or were his spirits, acting as agents—carrying out his laws—preparing the way for a soul to join the hosts that had preceded?

Fountain House, March, 1859.

V. E. W.

WAS HE A SCEPTIC?

The following interesting narrative has been handed to us from a reliable source and we have no doubt but that it will prove acceptable to our readers.

During the summer of 1857, I met, at St. Petersburg in Russia, a captain of an English steamer. It so happened, that one day our conversation wandered into the subject of Spiritual Manifestations.

He expressed a disinclination to believe in such things, "And yet papa" said

his daughter who accompanied him, "I have heard you mention a remarkable incident of your own experience."

At my request he then narrated the circumstances to which his daughter alluded, as follows,—“A. D. a natural son of the Earl of——, was one of my earliest and dearest friends. We were together in the Spanish Peninsular war. Afterward he went to India, in the service, where he had remained many years when one of his letters brought me joyful tidings of his nearly completed arrangements preparatory to a return to his native country.

The prospect of meeting again one whom I so much loved, became at once a source of most pleasing anticipations. The time soon arrived when my friend might almost daily be expected, and impatient to contemplate the joyous event when one morning, at breakfast, my mother remarked that my countenance indicated symptoms of some sad and sudden change and desired me to tell her what was the cause of it.

It was in vain that I sought refuge in evasion, or positive assurance that her apprehensions were groundless. I was at last obliged to confess the existence of extreme uneasiness, and depression of spirits as well as inability to account for it, further than that I had been kept awake during the entire night by a most mysterious though very strong impression, that (some how) my friend A. D. was then present in my chamber. The experience of that night haunted me. I could neither explain, account for, or rid myself of it.

Not long thereafter, the ship in which my friend had embarked for his native country arrived there.—But he, alas! had died on the passage and as nearly as I could ascertain, at a period coincident with that of my sleepless night.”

This is communicated by the writer, not as anything at all extraordinary, but quite the contrary. I have never become acquainted with the history of a family, of which similar experiences did not form a portion. We are not apt to hear of it until we make our own confession of the weakness, vulgarity, and superstition that is charged upon those who believe in such nonsense. Jesus Christ could only find twelve such in all Judea. The rest listened to the clergy of that day, and came not to the rescue. The crucifixion of men, whose doctrines are of devils, (that is, not of the existing church,) becomes a matter of course whenever and wherever the people prove sufficiently degraded and darkened by theological pretension to admit of it.

The fires of Smithfield have been more than once invoked upon Spiritualists from the pulpit of the present day. Happily the people are less depraved than such appeals presume them to be. Anathema remains to them, but disarmed of the faggot and the rack, their chief arguments; the champions of dogmatism must be content to perish before the uncongenial influences of mental freedom, elevation, and general intelligence.

LONDON. March. 1859.

J. P. H.

REFLECTIONS UNDER BEREAVEMENT. The following, which I take from the Life of John Fletcher, of Madely, may perhaps be suitable for the *Telegraph*. The paragraph forms a portion of the reflections of his wife, Mrs. Fletcher, on the occasion of the death of this good, though theologically mistaken, man.

"From the time I have had the happiness and honour of being with him, every day as more and more convinced me that he was a Christian. I saw, I loved in him the image of my Saviour, and thought myself the happiest of women in the possession of such a most sympathizing and heavenly friend. My sorrow bears a due proportion. But it is alleviated by the thought, *United in God we cannot be divided*. No: we are of one household still; we are joined in one centre. * * * It is said of New Testament believers, *they are come to the spirits of just men made perfect*: to the glorious privilege of communion with the church triumphant. But this is far more apparent to the eyes of celestial spirits than to ours, which are yet veiled with flesh and blood. Yet, as there is joy in heaven over one sinner that repenteth, and as the prayers of saints still on earth are represented by incense in the hands of elders, I can only consider departed spirits and ministering angels, as one innumerable company continually surrounding us. And are they not as nearly united to their fellow soldiers now, as when in the body? What should hinder? Gratitude and affection are natives of heaven, and live for ever. Forgetfulness is a property of mortality, and drops off with the body. Therefore, they that loved us in the Lord, will surely love us for ever. Can anything material interrupt the sight or presence of a spirit? Nay,—

'Walls within walls, no more the passage bar,
Than unopposing space of liquid air.'"

In reading, however, the innumerable testimonies to be obtained of the truth and reasonableness of angelic communion, let us not forget that, like the holiest of men in all ages, we should first enter into communion with the Father of Spirits. Neither must we give to angels, however exalted, that homage which belongs to God: and should any, from a feeling of gratitude, like John in the Apocalypse, be moved to do so, let them remember the voice of warning—"See thou do it not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Yours in love,—SPIRIDION.

APPARITIONS. In *Notes and Queries* for March 5th, there is an article signed "A. R." on Dr. Ferriar's Theory of Apparitions. The writer is known to us as a diligent searcher after theories that will cover all the facts; anything that fails to do this, he wont admit into his service. Dr. Ferriar having professed to deal with the case of Dr. Pordage with his theory of "Mysticism, Superstition, and Sensuality," A. R. collects the *facts* and then puts the result before the readers of the above paper, from which we extract the following:—

"The book quoted by Dr. Ferriar (published in 1655), is one written by a most determined opponent of Dr. Pordage, in reply to *Dr. P.'s own book* (published in 1654). Had Dr. Ferriar consulted *that*, he would have found the following passage, which would have required quite another theory than the one he has offered, to explain it. It will be seen that it affirms the fact of *permanent impressions*, caused by the spiritual powers, *upon objects in nature*. Such impressions, of course, could be judged of by the sense of other persons than the parties immediately concerned:—

'Now besides these appearances within, the spirits made some wonderful *impressions upon visible bodies without* ; as figures of men and beasts upon the glass-windows and the cielings of the house, *some of which yet remain*. But what was most remarkable, was the whole invisible world, represented by the spirits upon the bricks of a chimney, in the form of two half-globes, as in the maps. After which, upon other bricks of the same chimney, was figured a coach and four horses, with persons in it, and a footman attending, all seeming to be in motion, with many other such images, which were wonderfully exactly done. Now fearing lest there might be any danger in these images, through unknown conjuration and false magic, we endeavoured to wash them out with wet cloths, but could not, finding them engraven in the substance of the bricks ; which, indeed, might have continued until this day, had not our fear and suspicion of witchcraft, and some evil design of the devil against us in it, caused us to deface and obliterate them with hammers.'

It is difficult to see how, what is commonly called, *delusion*, could have any place here. The affirmations, from their nature, if not truths, must be *intentional falsehood* ; yet are they most deliberately put forth, and that, too, not by anyone wholly obscure, but by a man well known amongst those who are interested in the mystic writers, as being of some eminence in that class ; and moreover, he makes these statements in a book written to clear himself from charges which had been of the most serious consequences to him.

The Library of the British museum contains the work quoted by Dr. Ferriar, and Dr. Pordage's book also."

HOXTON SPIRITUAL SOCIETY.

Extracts from Minute book.

After some beautiful and interesting communion with the Spirit-world. We asked if they would tell how many good Spirit-friends were present with us ? The table tilted up seventy-seven or seventy-eight times ! Hearing of such a goodly company, we asked if some or as many as were permitted would give us a word or two as the motto they would wish to impress us with ? And quicker than I can copy it there was given through the hand of Mrs. J. twelve different mottos, in twelve different hand-writings, with twelve different signatures, as follows :—

1. "Be careful, prayerful, and truthful."—W. Channing.
2. "Be truthful, be faithful, and love God."—E. Jennison.
3. "Be firm in this cause—care not for the way of the world, and your happiness will be thereby insured."—W. Shimplon.
4. "Do as you would be done by, and in that you will feel the pleasure returned to you tenfold."—W. Aikam.
5. "Seek God, and his righteousness, and all good things shall be added thereto."—J. Wiley.
6. "Have faith in the Lord Jesus, and you will be saved."—W. W.

7. "Let your light so shine before men, that the glory of God may be shown forth thereby."—E. Wiley.

8. "Be ye faithful unto death, and you will receive a crown of life."—B. Franklin.

9. "Love God with all your heart, and your neighbour as yourself."—R. Owen.

10. "By faith ye are saved—but also your works must be in accordance."—T. Wilks, sen.

11. "In my Father's house are many mansions. I go to prepare a place for you; therefore dedicate yourselves unto the Lord, and you will also have happy mansions in your life."—J. Luff.

12. "Lift up your voices, and tell of the wonders and mercies of the Most High, and let your light so shine among men, that you may be like a city set on a hill, to the glory of God the Father."—John Wesley."

These little spiritual gems were given in such a decisive manner—and they shew in themselves such characteristics, and such expressions of deep and enlarged piety—that they greatly impressed all present, and with joy we repeat, "Are they not all ministering Spirits sent forth to minister"?

S. WILKS, *Sec.*

P. S. The following was received in explanation of what appeared in the supplement to No. 6, in a communication from our dear Spirit-friend Robert Owen, viz. "but soon, very largely and legibly, but with apparent difficulty, was written" etc. :—

"My dear friend,—I wish you to alter that statement, for it is a mistake, the writing was not given with difficulty. It was inferior influence in your room that caused the medium to stop; they could not hurt the medium, but they interrupted.

Your Spirit-friend as ever, ROBERT OWEN."

We then concluded with thanksgiving and prayer.

S. W.

THE PLANCHETTE. We have had several opportunities of late of seeing this in action, and have noted some remarkable phenomena resulting from it. We gave a short description of it in a former number, it having then been just brought to this country from Paris, where it has been for some time extensively used. The name is French, signifying "a thin board." It is formed of a thin piece of mahogany or card board, cut in some convenient shape for holding a pencil at one end, with two moveable castors at the other, the whole thus forming a tripod, and easily moving with rapidity in any direction on the slightest pressure. Our readers are acquainted with the mode and phenomena of ordinary automatic, or "involuntary" writing, and the Planchette appears to be but an extension and experimental proof of the truth of this, for instead of being the involuntary writing of one person only, the best use of the Planchette is when two persons or even more place their hands upon it and thus produce movements which are formed into writing by the pencil. Of course those who use it should be mediums more or less developed, (our theory is that every person is a me-

dium), and like every thing else in this world, the results flow best and purest through willing hearts, and practice and use are necessary in most cases, to produce great results, though occasionally it moves readily even at a first trial.

The intermediate cause, which Philosophers would, if they believed in it at all, from their very nature, place as the first cause, appears to be some magnetic emanation or force which is communicated to and through the instrument, and as corroboration of this we are told by a Clairvoyante on whose perceptions we deservedly rely, that some woods are better than others to attract and hold this force—for instance, that Sandal wood is the best, then Acacia, which is nearly as good, and then Pine, Oak and Mahogany; which are about equal. An additional circumstance leading to the same conclusion of magnetic emanation, is the fact known to us that after using earnestly these Planchettes, they have on several occasions been seen in the act of moving by themselves, and at other times in drawers have been found to have made marks on the paper on which they were placed.

Certainly there appears in them to be some receptive power through which intelligence of a high order flows upon the paper in writing and drawing, quite independent of and above the intelligence of any of the persons whose hands may be upon them. Only a few days ago, we saw one write several lines in the following extraordinary manner:—After writing several lines with great rapidity, backwards, and which we had to read from the back of the paper, by holding it against the lamp, it commenced with equal rapidity the first letter of the line, and then jumped to the other end of the line, and wrote the last letter, and then back and wrote the second letter, and then to the end and wrote the last but one, and so on backwards and forwards until words were formed at each end and until they met in the middle, and the sentence was completed. This was repeated several times.

There is much to excite wonder in watching the rapid evolutions of the pencil, not less than at the surprising continuity and newness of what is written through those who are accustomed to the use of it, and it appears to us in our simplicity, that it would be impossible for any one to try it without being impressed with the fact of some new form of intelligence being at work.

Again however, as these lines may be read by some who may not have had much experience in Spiritualism, we would add the caution that nothing proceeding from the Planchette, or from any Spirit, should be received as absolute truth without careful inquiry, and the exercise of calm reason. Let intrinsic merit alone be the ground on which we receive anything into our lives. A disregard of this main rule has led to much trouble, and many bad effects to our holy cause, and is the rock on which many short-sighted but worthy mediums, have wrecked themselves.

The Planchette may be purchased price 7s. each, at Mr. Welton's Surgical Instrument maker, No. 29, New Compton Street, Soho. W.

CLAIRVOYANCE, AND MEDICAL MESMERISM. We are glad to find that Mr. Adolphe Didier, Author of the interesting Work alluded to in No. 3 of present Vol. entitled *Animal Magnetism and Somnambulism*, has returned from Paris to No. 16, Charlotte Street, Fitzroy Square, W. where he may be consulted daily.

WORDS TO SPIRIT-MUSIC,

BY JOHN LE GAY BRERETON, M. D.

Author of "The Travels of Prince Legion" and other Poems; "The Turkish Bath in Health and Disease," &c.

CHRIST, THE FRIEND OF THE POOR.

"The common people heard him gladly."

WE thank thee, Lord, for all we have
And have not: all we hope to be:
In cold and hunger how we crave
In spirit!—how we yearn for thee!

The Lord who did from heaven descend,
And walk with poor and lowly men,
Hath ever been the poor man's friend,
And waits to do the same again.

O keep our hearts from riches clear,
And from the world's discordant din;
That when thou knockest, we may hear,
And open, Lord, and let thee in.

O let no idol of our own
Usurp thy seat, obstruct the way!
Our hearth is silent, Lord, and lone,
But thou shalt come and make it gay.

When last thy Summer, Lord, was near,
The prophet Spring was sent before
With promise of a golden year,
And plenteous harvest for the poor.

And even now from happy skies
Thy herald's trumpet voice is caught
A sound of terror for the wise,
And to the proud and wealthy, nought.

The king hath heard it with a moan,
The Priest, secure within the perch;
One jealous for a tyrant-throne
The other for a lifeless church.

But those who know how poor they are,
Have nought to lose, have nought to fear;
They hail the tidings from afar,
And wait until their Lord appear.

And he shall seek the poor man's hut,
For he shall find a welcome there;
He comes not where the door is shut,
Nor listens to the haughty's prayer.

THANKSGIVING.

"The Lord is my shepherd; I shall not want."

HAPPILY, happily speed the hours
Since we have sought thy blessing;
Thou scatterest all the earth with flowers,
We know thy dear care: sing

Thou art our only hope and power,
And thou art ever near us,

O, Father, in the darkest hour
Thy promised care shall cheer us.

And we will trust thee more and more,
 The joys which thou hast given
 Are pledge of better things in store :
 Thou art the heaven of heaven.
 Thy gifts, kind Lord, extend to all,
 But only in thanksgiving
 Can come the sense from whom doth fall
 The soul's delight in living.
 If Thee we know not what avails,
 Thy love's perennial bower
 Only the thankful heart receives
 The fragrance of the flower.

INVOCATION OF MORNING.

* Because thou hast been faithful in a 'very little, have thou authority over ten cities, Luke xix.

Rise, Child of Song! go forth and greet the morning,
 Morn in her lap for thee hath Spirit-gifts :
 Lo, where the earth, with flowers her brow adorning,
 Like a young bride to heaven her bosom lifts.

All things of earth are Spirit-quickenings powers :
 I blessed them all; born to thee thy kin;—
 Gleeful songs of birds, aromal breath of flowers,—
 All save the reptile ugliness of sin.

Every flower that greets thee is a fairy chalice,
 Each hath for thee a song of deathless youth;
 Come to the feast! thine is the fairy palace:
 To lead the way, the Morning Beam of Truth.

I am the Sun, mine are the flowers of gladness,
 Me they reflect, from me their life renew;
 Round thy brow a charm 'gainst mortal care and sadness,
 Brighter each morn, baptized in sinless dew.

Come then to me, with prayer and tears of yearning,
 I will go with thee all thy earthly ways,
 All the mingled odours of thy field returning
 With peaceful charm, an even-song of praise.

Morning is childhood : come, ask of me, and fear not;
 Thou shalt no more lament thy sinless years:
 All thy path shall bloom and laugh with flowers that sere not,
 Youth-renewing faith be thine of happy spheres.

Sweet is the sleep the brooding Spirit lendeth:
 Rise when the Spirit wakes and stirs within!
 Dark is the mist that from dull sloth descendeth,
 Drowning Spirit-life in foul dreams of sin.

Happy are they who know the signs of morning,
 Heed the beginnings, so gentle and so small:
 Rouse thee, Child of Song! it is thy Father's warning:
 Faithful in little, thou shalt inherit all.

Rise, Child of Song! come forth to meet my dawning!
 Clothe thee in prayer! I will come down to thee,
 Give the sweet songs of bridal flowers adorning,
 Sing! with my life thy songs shall pregnant be!

CHILDREN IN HEAVEN.

"Suffer little children to come unto me."

WEEP no more, Oh! weep no more;

Bow to God's providence!

For here we feed Heaven's constant need
Of childhood's innocence.

Some on your earth, to love's great worth,

And some to Wisdom grow:

But innocence dies when childhood flies
In your dark world of woe.

From saints would flow to men below

No songs of innocent glee,

Unless with you heaven sipped the dew

Of sinless infancy.

THE LONDON COMMITTEE. The Subscription list continues to receive additions, and we are happy to announce that the Free list of over two hundred is now supplied with each issue of the *Telegraph*—about one hundred and fifty newspapers and sixty individuals form the list, and after sending about three to each, it is intended to go on to the other names, leaving those to whom it has been sent to continue it if they wish, at their own expense.

Subscriptions may be sent to Mr. W. M. Wilkinson, of Hampstead, London, N. W., and the Committee request to be furnished with the names of any persons who may be usefully put upon the free list. The names to be sent to Mr. Dixon, 25, Bedford Row. W. C.

W. T. W. We have no reliable means of ascertaining how a report should be so extensively circulated of the cessation of every British Spiritual paper. At present we are quite sure that very prompt attention will be given by our London Agent, Mr. Pitman, to all orders. The package we forwarded to you will be a satisfactory refutation of such reports.

A. A. Alva. Clear, up to the time stated. You are perfectly right in supposing that there will be a Supplement or double No. each issue for some time. Those periods of bereavement are painful to the flesh. But thank God, we enjoy a hope, one which we frequently realize; which helps to lessen our griefs. The verses are good.

W. K. We published a Supplement to No. 6, also one along with No. 7. These are in addition to the Six Essays by Dr. Ashburner. Those readers who desire to have complete sets, but have not obtained Supplements to 6 and 7, should apply for them. and in future, up to No. 12, may expect a double No. each time. The Rev. E. White's second letter in reply to Mr. Howitt is contained in the Supplement published along with present No.

NOTICE. In consequence of several enquiries for Dr. Ashburner's Letter to Mr. Holyoake and "Verax's" Letter to the *MORNING ADVERTISER*, entitled "Evenings with Hume and the Spirits," we beg to announce, that until our present stock is exhausted, we can supply them at the rate of 5d. per doz. or 2s. 4d. per 100; in each case, post free. Societies or individuals requiring larger quantities can be supplied (by paying the carriage) at 9s. per 500, or 16s. per 1000.

NOTICE. We shall have an article in next No. in reply to the Rev. E. White, which will contain some of the information inquired for by the Rev. gentleman, and will be placed before him, we think, in quite as reverential a spirit as he can desire. We shall also be able to satisfy our readers that Mr. Howitt has not (in the "decamp" he is said to have made) left the field, but that his welcome pen is still marshalling an army which no human power can overturn.

"W. H." Received with thanks. Those scraps are exceedingly useful. We have just received intelligence of a singular (so called) religious epidemic in Wales, and Aberdeen, which we will further notice in our next.

—:O:—

D. W. Weatherhead, Printer, Keighley.

SUPPLEMENT

TO THE

British Spiritual Telegraph,

REMARKS ON MR. HOWITT'S "FINAL REPLY."

By THE REV. E. WHITE.

SIR,—Before I proceed to deal with whatever there is of fresh argument in Mr. Howitt's "Reply", it will be necessary to ask the attention of your readers to the correction of a few of those painful statements respecting my own dealings in this discussion on which he has based so large a portion of his new diatribe. I am very sorry that he finds himself unable to continue his defence without falling back upon the resource of representing me as too false and reckless a slanderer to permit of his further soiling his hands with the contact of controversy. I have no objection to endure without reply his lofty contumelious tone of composition, though I may entertain a strong opinion as to the propriety of such a tone in the leading apostle of a new revelation from Christ; but I cannot silently submit to the charge of having "*denied the sincerity*" of Spiritualist writers, or of having imputed "*hypocrisy and empty sentiment*" either to Mr. Howitt or his friends. Had I done so, there might have been some excuse for Mr. Howitt's decision "not to argue" with me, and for the passionate vehemence with which he discharges this Parthian arrow as he leaves the field.

Once for all then, I beg of you to believe that such imputations are wholly without foundation. Neither with respect to Mrs. Crossland nor any other writer on the same side have I used any language which can fairly be perverted into such a sense. Permit me to assure you that again and again I repeated that the ladies and gentlemen who were concerned in the New Spiritualism were beyond suspicion for their sincerity and good faith, and that it was this very circumstance, together with the singular secular intelligence of some of them, which gave importance and urgency to the inquiry. Of course, adopting firmly, as I do, the theory that the phenomena and the communications are alike the work of evil spirits, I freely charged upon those spirits deception, insincerity, and the most refined arts of falsehood; and in this sense when speaking of the more orthodox portions of Mrs. Crossland's book, I spoke of "varnish," which I was entitled to do, considering that other portions of those communications evinced their origin by their anti-scriptural character. But if it has come to this that no opponent of Spiritualism may venture upon charging "hypocrisy" on evil spirits, without at the same time being regarded as charging it upon the deceived recipients of their revelations, indeed the advocates of the system will soon find

LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. C.

Communications to be addressed "B. Morrell, Keighley, Yorkshire."

no respectable persons willing to engage in discussion with them. If we may sometimes regard a Roman Catholic as a sincere and even a pious man, as I presume we may, although he is unconsciously under the influence of some errors which Mr. Howitt tells us are of diabolical origin, why may I not, if my judgment and conscience oblige me so to do, regard Mrs. Crossland and her companion writers as deceived by the complicated delusions of the same spirits, yet as being morally incapable of voluntary deception. Mr. Howitt's new doctrine that the medium is *particeps criminis* is one which I suspect few of his friends will be willing to confirm. Has it been invented for the occasion, and because its application in the present instance would enable him to represent me as a fierce and 'violent' assailant of the sincerity of others? As he professes to have taken careful notes, he will not forget that at the end of my first lecture on Spiritualism, I read with strong approbation a passage from C. Beecher's "Report," in which he expresses his belief that the leading adherents of it were perfectly sincere, that if it were a delusion, it was a strong delusion, and that therefore they ought to be dealt with in respect, patience and kindness. How far I succeeded in following my own advice I do not know; but one thing is quite certain, that I strove earnestly to do so, and that I find none who heard those lectures who are not astonished at Mr. Howitt's total want of appreciation and reciprocation of the spirit which generally breathed through them. Indeed had they been so coarse, violent, slanderous and bad, as he now wishes to represent them, I do not see how he could have listened with pleasure, as he says that he did, to any portion of them, much less 'record his opinion that I am perfectly sincere' in my views. I have said thus much on a personal matter, since so long as Mr. Howitt's allegations on this head continued unanswered, I could not hope for a hearing from your readers. Mr. Howitt's own words, however, will sustain my version of the matter, for he himself says, p. 123, that I "informed my hearers that the mediums included men and women of the strictest moral character and wide spread fame. The prevalence of Spiritualism amongst characters so estimable and distinguished, was the chief ground of alarm." There was nothing whatever said to except either Mr. or Mrs. Crossland from this description, and in his conscience Mr. Howitt knows that it is unjust to set me forth as looking at any medium through the colour of the deceiving spirit. On the contrary, the measure of the Spirits' 'hypocrisy' may be the measure of the innocence of the deceived. The more refined the imitation of gospel 'talk' in some portions of the story, the more likely would honest minds be to fall into the snare in the remainder.

Let us now travel along the road in Mr. Howitt's tracks, supposing that I have cleared myself from the mire with which I have been bespattered by our friend.

1. As to my writing in "the special organ of the Devil," the *Spiritual Telegraph*. ("If Spiritualism is as he asserts the work of the Devil, the *Spiritual Telegraph* must be the special organ of the Devil. How then is Mr. White writing in the Devil's own organ?") When the *Spiritual Telegraph* is closed against all hostile discussion of the claims of Spiritualism, it will be time enough to consider its special relation to the powers of darkness. But so long as it grants a fair field

and no favour to advocates on both sides, I can regard it in no other light than as the organ of honest men, not willing to deceive or to be deceived. I may deeply lament the belief of many of the writers in its pages, but the unusual frankness displayed by the free admission of adverse argument and appeal, can be imputed to no other motive than sincerity of purpose, joined with great reliance upon the good effect of controversy.

2. Mr. Howitt endeavours to raise a prejudice by representing me as believing "that the good angels influence me and my friends, and the wicked angels him and his friends. This is but the old story, 'Orthodoxy is my doxy, heterodoxy is another man's doxy.'" Mr. Howitt perhaps forgets that on p. 118, he has laboured very hard to show that "the archdevil is now occupied in suggesting to Mr. White and others, that Spiritualism is the work of the devil, and that they had better denounce it as such." Whatever force therefore there is in the not very new quotation from Bishop Warburton, is available against himself. We cannot both be right, and the religious questions involved in the claims of Spiritualism are of such infinite importance, that I will not divert attention from them by bandying such like useless recriminations. One party in this controversy is assuredly deceived by the "Devil," and that is a belief which must be entertained on both sides. If Mr. H. really thinks it, I find no fault with him for attributing my opinion to the deception practised on me by evil spirits. If he thinks so, let him quietly assist me, as becomes him, to escape from the delusion; not explode and decamp with a "Final Reply."

3. Mr. Howitt persists in dragging into this discussion my private views of the Scripture doctrine of Immortality and Retribution. I did not in the whole course of Lectures expend five minutes upon them; but employed scripture language, leaving it to make its own impression on the hearers according to their liking: knowing the unpopularity of my opinion on the doctrine of Life in Christ, which attribute everlasting existence to the "regenerate" alone, Mr. Howitt has not failed to take advantage of that circumstance to raise a prejudice against whatever might be advanced by me on the subject in hand. It is not probable that you wish your periodical converted into a theatre for the debate of that question; on which however I should be very happy to meet Mr. Howitt or any one else who is willing to abide by the usual canon of Scripture Interpretation—the canon of taking, as the ruling sense, *the plain sense of the main current* of scriptural expressions. I shall therefore content myself with observing that after Mr. Howitt has studied Mr. Hudson's work on *Debt and Grace* in relation to a future life he will be in a far fitter condition to write on this topic than he is at present, and meantime those who regard the human family now existent as never having had as a race since the Fall any possession of, or title to, Eternal Life, or endless existence, apart from salvation in Christ, regard the charge of harshness in the execution of the sentence of death on the unsaved as purely irrelevant. The statement of Mr. Howitt that "the New Testament breathes *nothing but love to man, not destruction*" is simply untrue. The New Testament breathes two distinct sentiments towards mankind, love to the good, wrath to the wicked. It promises life eternal to the one, and no less than sixty times threatens Destruction

tion to the wicked. And when Mr. Howitt wishes to express *my idea* of "Destruction" &c. he uses this very word to denote it: and speaks of "wholesale destruction."

4. Mr. Howitt quotes the words of St. Paul in 1 Cor. xv. as decisive in favour of universal salvation. "As in Adam, ALL DIE, even so in Christ shall ALL BE MADE ALIVE"; and desires me to "look them fairly in the face", not "to run side ways like a crab, but to go straightforward like a man," and admit the truth. This apostolic style of exhortation is a great assistance to the judgment, and I will endeavour to comply. The meaning of any writer is best ascertained by taking the evidence and plain spirit of his whole writings. If St. Paul's meaning in this passage was what Mr. Howitt imputes to him, we shall find an agreement with it in his other epistles: we shall find St. Paul everywhere using language fitted to convey his doctrine that all mankind are to be saved. Now the following passages are from St. Paul's writings:—"As many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law." "The wages of sin is death; but the gift of God is eternal life." "To be carnally minded is death." "If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live. For as many as are led by the spirit of God they are the sons of God." "What if God willing to shew his wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?" "Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth." "BE NOT DECEIVED, *Neither fornicators, nor idolators, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners* SHALL INHERIT THE KINGDOM OF GOD." (*This is from the same epistle whence Mr. Howitt quotes the words of this fifteenth chapter.*) "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." "Let no man deceive you with vain words, for because of these things cometh the wrath of God on the children of disobedience for this ye know that no covetous man who is an idolator *hath any inheritance in the kingdom of Christ and of God.*" "The same Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be PUNISHED WITH EVER-LASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."

Now let Mr. Howitt look those statements of St. Paul "fully and fairly in the face", and he will then see that the signification of the passage from 1 Cor. xv. cannot be that which he supposes. He will be obliged to adopt one of the two current explanations of the text in question; either that the "all" who are here represented as dying are all *the saints*, since it is of their resurrection alone that the chapter treats; and this is the explanation given by John Locke in his admirable comment on the epistle; or else that the "*all*" here were intended to apply to the whole of humanity in both cases, so that the words "*shall be made alive*" are to be taken for no more than they express, simply "raised from the dead," without any reference to men's destiny in heaven or hell or any des-

cription of its eternal continuance. And this is the interpretation taken by the popular commentator Albert Barnes, a learned and able American. He regards the words as simply affirming that "there will be a resurrection both of just and unjust,"—a proposition to which I heartily agree.

Mr. Howitt appears to think that I have a special gift for answering myself: that you have only to give "rope enough", and then &c. The example he furnishes of this power of enacting the part both of criminal and Calcraft is this:—"In his lecture on Spirit-rapping he begged his audience not to confound the spirits who come to Spiritualists with the angels who come in the ministry of angels. The latter he said came openly in a palpable form as was seen in the scripture, and he exclaimed 'show me an angel, and I will believe.' In his subsequent lecture on ministering angels, he abruptly reversed the picture, and warned his audience not to confound the ministering angels with spirits who put themselves forward in their own names and characters now-a-days, for the ministering angels never did shew themselves: concealing themselves as it were under a veil, and exercising their beneficial influence without being in any way perceptible." Mr. Howitt's "notes" are I dare say very correct as far as they go: but as there were "many lights," I suspect that like Eutyehus he must have dropped asleep now and then, and only taken notes at intervals, when anything was said, which taken alone, might seem damaging to the lecturer. The present case truly stated is this: In the scripture we find two sorts of Angelic Ministry, one open and effulgent like that in which Gabriel came to Mary, or the shepherds of Bethlehem; and the other veiled and secret, like the protecting guard around Elisha and his servant, before the prophet prayed, "Lord open this young man's eyes." Of the nature of one of these ministries must be this Angelic ministry of Spiritualists, if it be from God. If the latter then they must be as unconscious of the angels' presence as the rest of us, and they have nothing whereby they may exalt themselves above the church of God. If the former, then the angels who come to them, to prove their identity with the angels of scripture, ought to come in a form of equal glory, and in a spirit of equal humility. I have yet to hear of a Spiritualist who has seen an Angel like those in the Bible, such as Daniel beheld, or the guards at the sepulchre of Christ, or Peter in his inner prison, whose presence filled the prison with his heavenly lustre. Indeed these Spiritualists tell you that their visions are subjective—a point of mighty difference from the Bible, where the angels are as real as any outward object of glory and visible often to the coarsest eyes. And as to the spirit in which the angels came it was always humble. Using Christ's words I said, they never came "*in their own name*," by which of course he intended seeking their own honour—in opposition to his own spirit which led him to come "in his Father's name." Mr. Howitt, not recognizing the scriptural phrase, proceeded in his first letter to give me the "names" of angels mentioned in the Bible! My meaning was that the Bible Angels offered themselves only as transparent media through which shone the light of God. It was always God's glory and Christ's glory which they set forth. And the point I made was this, that the Spiritualists' angels' are full of themselves, incessantly crying "*listen to us, follow us &c.*" thus offering a remarkable moral sign of their not being the same holy angels spoken of in the scripture.

5. Mr. Howitt is not writing with becoming seriousness when, for the purpose of shewing that I am all sufficient to answer myself, he quotes a sentence in which I have spoken of the advances made in heaven among the saints, for the purpose of showing my inconsistency in questioning the absolute universality of progression, so as to include the wicked. The passage he refers to was inserted with the view of shewing him that I am not insensible to the operation of the glorious law of progression both in heaven and earth on which he has given us so lively a descant; but the question which I raised was whether the Bible does not decidedly exclude the condemned from the operation of that law, by the threatening of "destruction" repeated about 500 times in the sacred oracles. It really is not worthy Mr. Howitt to suppose that he has answered this question by quoting my own sentence respecting the prevalence of progression in the heavenly abodes.

6. My reviewer seems to have been a little offended with the remark that the first lecture, which he did not hear, on the subject of the "craft of the devil" was the key to the whole series; "as if it were necessary for Mr. Howitt to go to St. Paul's Chapel, Kentish Town, to learn anything new of the devil, after having lived more than half a century, and studied his stratagems in some thousands of books, and in his works and devices in many countries and corrupt capitals." I did not intend to question Mr. Howitt's intimacy with the machination of the Evil one in the smallest degree: all that I intended by repeating the main heads of that first lecture, was to remind Mr. Howitt that diabolic action is, as he himself confesses and *admits in my own case*, quite compatible with "sincerity," "intelligence," and other good qualities; and to try to elicit from him some general rules by which we might ascertain the best methods of detecting the action of the evil agency with which he is so familiar. There is nothing for which I more regret the "finality" of his present reply, than because we shall now lose the benefit of such an exposition, and shall be left like the vulgar to attribute "table turning" to bad agency instead of the work of the Holy Ghost. A want of clearness and definition in its principles seems to me to be the particular character of Spiritualism; and this is felt even by some of its own advocates. Mr. Howitt has done nothing to enable his friends to discriminate between the action of evil and good spirits.

7. Mr. Howitt, having in the most defiant manner marshalled his army of Spiritualists of all ages, now sounds a retreat, and throws on me the business of composing a cyclopædia on the subject of their claims. This is really very pleasant. And when he represents me as "sneering at Fathers and Reformers," he runs beyond the ordinary limits of probability. What I "sneered" at, if he will have that version of my emotions, was the *juxta position of Fathers and Reformers with infidels and Magicians* in Mr. Howitt's army; and the "sneer" was not intended for the Fathers and Reformers at all, but for something else, which really was very laughable, I mean Mr. Howitt's hand-cuffing together George Fox and Porphyry, Vespasian the Emperor, and Madam Guyon, as joint partakers of a common inspiration. Why will Mr. Howitt persist in mis-statements which have no conceivable bearing on the ascertainment of truth. He knows very

well that I do not deny supernatural action in all cases, why then does he raise a mist, by throwing out the idea that according to my notion all action from the spiritual world is now impossible. Why not fairly state at once that my investigation has been directed to the question whether *this present action of Spirits* can truly be regarded as Divine, when judged by the spiritual revelation of the Bible. He has warned me not to follow the side-long movement of the Crab; may I remind him that it equally behoves us in controversy to avoid the imitation of the Cuttle fish, who when straight-forwardly attacked by his adversaries, beclouds all the water with an inky effusion, and escapes in the darkness which he has created.

8. Little progress has Mr. Howitt made in his attempt to make the saints who arose at the crucifixion, and "appeared unto many," witnesses in favour of the table-turning revelation. He brought them in as spirits of the dead. I replied that they were saints in their "bodies," in which they came out "from their tombs;" thus showing that nothing could be gained hence in favour of intercourse with disembodied souls. Mr. Howitt now turns round and affirms that their bodies was "spiritual," and reminds me that St. Paul denounces as a 'fool,' the man who supposes that the glorified body will resemble the body of flesh and blood. Very good. Thou "sowest not that body that shall be"—but this only makes it clearer that there will be *some sort of body* in addition to the soul: and that the man is likewise a "fool" who denies the bodily resurrection altogether, and attempts to make it appear that the departed soul of a saint not yet raised from the dead is just in the same condition as one still "unclothed." Paul speaks elsewhere of some who represented that "the resurrection is past already," and "overthrew the faith of some"; and he joins the mention of such with that of Jannes and Jambres, the Egyptian Spiritualists, who "withstood Moses, and wrought miracles" before him. "But" he adds, "their folly shall be made manifest to all."

9. This brings us to Mr. Howitt's main argument in his "Final reply," I mean his argument for dealing with the dead derived from the TRANSFIGURATION. "In that case," says he, "Christ on the holy Mount breaks the law of Moses before his face, and by his example teaches his disciples, the future proclaimers of his new law, to do the same. It must be confessed that there is no such complete pointed and striking abrogation of a law in any history, sacred or profane." "The disciples found it so good for them that they desired to build tabernacles, and remain with those illustrious dead. Let Mr. White *stand up face to face* with this fact, and confess in a truly manly and Christian spirit, that it is a stone of testimony rooted in the eternal ground of the gospel." I would prefer to "fall down before this great vision" as the disciples did, and implore of the Divine mercy that I may not daringly pervert its signification. Without any sanctimonious assumption of reverence, I submit to Mr. Howitt that such a posture of mind will better become us than a hasty dash into the cloud of the excellent glory and a vehement declaration that the object of that marvellous apparition was to show the disciples that the prohibition in the Mosaic law against the "abomination" of necromancy and dealing with familiar spirits, was re-

pealed. On Mr. Howitt's interpretation, I have to remark, first, that it is very extraordinary, if his interpretation be the right one, that the Church has had to wait 1800 years for it. In my ignorance of such an example, I will venture to ask *Mr. Howitt* to give us any instance during the last eighteen centuries of a similar view of the object of the transfiguration. Neither the apostles themselves, nor any of their followers, have left us the information which Mr. Howitt, now supplies. Surely if permission to initiate intercourse with departed saints was one of the grand prerogatives of Christians founded upon this "pointed, striking" abolition of the old law, it is passing strange that no evangelist or apostle directs our attention to the phenomenon and to the high privilege—if possible stranger still that no Church in Christendom has embodied in its standards any recognition of the change. Perhaps this was because it required an "angel" to assist us to the new interpretation;—if so, the repeal of the old law was scarcely so "striking" "pointed" and "complete" as he would have us believe.

Secondly, it is not perfectly certain that Moses was in the condition of a disembodied spirit. There is some presumption in the circumstance that he "appeared in glory" *just like Elias*, that he may have been raised from the dead: but I lay no stress upon this presumption: I mention it because the noted passage in Jude respecting his "body" has been taken by some to indicate that he had already entered on the resurrection state.

Thirdly. There is no mention in the narrative that the disciples were permitted to say a single word to the two saints—or that they addressed a single word to the disciples: on the contrary, when Peter, not knowing what he said, proposed a prolonged converse after the very fashion desired by Mr. Howitt, the two saints "departed"; not thus giving much encouragement to the notion that their visit was designed as an example and encouragement of Christian necromancy. Their visit was not without a lesson for the disciples on the reality of the unseen world, but their visit was to Christ, that they might speak to Him of the "exit which he should accomplish at Jerusalem." To make out Mr. Howitt's interpretation, since the Apostles were very obedient to Christ, we ought to find other examples of successful intercourse with the departed on the part of the disciples. If the grand lesson from the transfiguration was the privilege and duty of such intercourse, why did not the apostles subsequently avail themselves of their new found immunity? Why do we not somewhere find an apostolic line inviting us to "break through to gaze" on that world of glory.

Fourthly. I submit to Mr. Howitt that the object of the transfiguration was to support the humanity of Christ by open converse with God and the saints of heaven, in prospect of the terrors of the crucifixion: an "honour and glory" peculiar to himself as the destined Lord of both worlds. And so far as the Transfiguration was intended for the Apostles, I submit that the object was first to give them a glimpse of that unseen glory to which the gospel grace would lead them in eternal life; but chiefly to allow them to listen to that awful voice which came from the excellent glory—amidst the groves of Hermon's summit in this midnight vision—"THIS IS MY BELOVED SON, HEAR YE HIM"—a manifest reference to the famous prophecy in Deut. xviii. "A prophet shall the Lord your

God raise up unto you of your brethren like unto me, UNTO HIM SHALL YE HEAR-EN in whatsoever he shall say unto you. And it shall come to pass that whoso ever will not hear that prophet shall be destroyed from among the people." Now this prediction occurs in immediate sequence to the prohibition against dealing with familiar spirits and the dead, and the force of the phrase "*from among thy brethren like unto me,*" is found in the contrast between those spirits of the dead, and the full humanity of Christ." Therefore I should argue that the voice of God on the Holy Mount is given in the most decisive and awful manner against Mr. Howitt's fearful perversion of the vision. It is just because we have Christ the Son of God, revealed in the Apostolic records, and Apostolic inspiration, that we are to hear Him, and Him only. We "are complete in him," and need not to "intrude into the invisible" for further information and direction from ghosts and demons. Thus the vision of the Transfiguration is rather to be taken as a testimony from God, and the saints of heaven, to the all-sufficiency of Christ as our teacher; and thus as the strongest argument against the necessity of new revelation.

Christendom moreover has had sufficient experience of these communications from "departed saints." The books of Rome swarm with them. And we have Mr. Howitt's own testimony that the peculiarities of Romish doctrine, the main topics of these saintly revelations, are indeed the work of "Demons speaking lies in hypocrisy."

I have now noticed all the main points in Mr. Howitt's reply. It will be time enough for him to exalt Spiritualism above the "traditionary church" when we hear of some mighty works performed by it in the cure of heathenism, idolatry, profligacy, etc. At present it has done nothing of the sort. And as to "converting" Atheists, I dare say a Sadducee might have been converted into a Pharisee by the spectacle of the Gadarene demons rushing into the swine; but this would not be conversion to God. If Mr. Howitt supposes that railing at every thing Christian around, is a sign of conversion, he is greatly mistaken. Christianity is not dead; and it is still mighty to the pulling down of strongholds, though its work is too quiet to attract the observation of fleshly men. The "word of God" will prosper in the thing whereto he sends it, without the help of Spirit-rapping.

I am, Sir,

Yours faithfully,

EDWARD WHITE.

REV. WILLIAM TENNENT'S TRANCE.

Rev, John Woodhull, D. D., gives the following particulars respecting the remarkable suspension of animation well-known to have occurred during the life of Mr. Tennent. We copy from a letter dated at Monmouth, N. J., Dec. 10, 1805:—

Agreeably to your request, I now send in writing the remarkable account which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent of this place.

In a very free and feeling conversation on religion, and on the future rest and

blessedness of the people of God, (while travelling together from Monmouth to Princeton,) I mentioned to Mr. Tennent, that I should be highly gratified in hearing from his mouth an account of the trance, which he was said to have been in, unless the relation would have been disagreeable to himself. After a short pause he proceeded, saying that he had been sick with a fever; the fever increased, and by degrees he sunk under it; and, after some time, as his friend informed him, he died, or appeared to die, in the same manner as persons usually do; that, in laying him out, one happened to draw his hand under the left arm, and perceived a slight tremour in the flesh; that he was laid out—was cold and stiff; the time for his funeral was appointed and the people collected; that a young doctor, his particular friend, pleaded with great earnestness that he might not be buried, as the tremour under the arm continued, that his brother Gilbert became impatient with the young gentleman, and said to him: "What! a man not dead who is cold and stiff as a stake!"

The importunate friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval, many means were made use of to discover, if possible, some symptoms of life; but none appeared excepting the tremour. The doctor never left him for three nights and three days, when the people again met to bury him, but he could not, even then obtain the consent of his friend, who pleaded for one hour more: and when that was gone, he pleaded for half an hour; and then he pleaded for a quarter of an hour; when just at the close of this, on which he hung his last hope, Mr. Tennent opened his eyes. They then tried to open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he, by degrees, recovered.

This account, as intimated before, Mr. Tennent said he had received from his friends.

I said to him, "Sir, you seem to be one raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state."

He replied as follows: "As to dying, I found my fever increase, and I became weaker and weaker, until all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable!" Here he paused, as though unable to find words to express his views, let his bridle fall, and, lifting up his hands proceeded,—"I can say as Saint Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously; and I was transported with my own situation, viewing all my dangers and my troubles ended, and my rest and glory begun; and was about to join the great and happy multitude, when one came to me, looking me in the face, laid his hand on my shoulder, and said you must go back. These words went through me; nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock, I opened my eyes in this world. When I saw I was in the world, I fainted; then revived and fainted several times; as one would naturally have done in so weak a situation."

Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither under-

stand what was spoken to him, nor write, nor read his own name; that he had to begin all anew, and did not recollect that he ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as thee and thou; but that as his strength returned, which was very slowly, his memory returned. Yet, notwithstanding the extreme feebleness of his situation, the recollection of what he saw and heard while in heaven, as he supposed, and the sense of Divine things he there obtained, continued all the time in their full strength; so that he was continually in something like an extacy of mind. And said he, "for three years, this sense of divine things continued so great, and every thing else appeared so completely vain, compared to heaven, that could I have had the world by stooping down to pick it up, I believe I should not have thought of doing it."

Having thus complied with your request, it may not be improper for me to add, that, since Mr. Tennents death, I conversed with his son, the Rev. William Tennent of South Carolina, on this subject, and he agreed in every particular, with one exception, namely: he understood that his father recovered his memory instantaneously.—*Dr. Sprague's Annals.*

PUNCH DEFEATED.

Since the alarming (!!!) appeal of *Punch* to have us dragged "before the Magistrate," we have had an opportunity of perusing some of Judge Blackstone's Commentaries on the Laws of England, and though we do not profess to hold intercourse with evil Spirits, nor to use enchantments, yet as some of *Punch's* fraternity might seek to obtain a conviction, by swearing that the spirits who communicate with us, are evil, it may not be amiss to assure our readers that there is no very great danger, as the following citations from Book iv. chap. 4, sec. 6, will tend to show.

Poor *Punch*! Let us hope that some M. P. will assist him to get up a new Bill which will restore the good old laws of our forefathers: aye and their usages too.

"A Sixth species of offences against God and religion, of which our ancient books are full, is a crime of which one knows not well what account to give. I mean the offence of *witchcraft, conjuration, incantment, or sorcery*. To deny the possibility, nay, actual existence, of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, in various passages both of the old and new testament: and the thing itself is a truth to which every nation in the world hath in it's turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of a commerce with evil spirits." He tells us that the President Montesquieu "lays it down as an important maxim, that we ought to be very circumspect in the prosecution of magic and heresy; because the unexceptionable conduct, the purest morals, and the constant practice of every duty in life, are not a sufficient security against the suspicion of crimes like these. And indeed the ridiculous stories that are generally told, and the many impostures and delusions that have been discovered

in all ages, are enough to demolish all faith in such a dubious crime ; if the contrary evidence were not also extremely wrong."

And again, " Our forefathers were stronger believers, when they enacted by statute 38 HEN. VIII. c. 8. all witchcraft and sorcery to be felony without benefit of clergy ; and again by statute 1. JAC. I. c. 12. that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit ; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment ; or killing or otherwise hurting any person by such infernal arts ; should be guilty of felony without benefit of clergy, and suffer death. And if any person should attempt by sorcery to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory for the first offence, and death for the second. These acts continued in force till lately, to the terror of all ancient females in the kingdom : and many poor wretches were sacrificed thereby to the prejudice of their neighbours, and their own illusions ; not a few having by some means or other, confessed the fact at the gallows. But ALL EXECUTIONS FOR THIS DUBIOUS CRIME ARE NOW AT AN END.

* * * *

And accordingly it is with us enacted by statute 9 GEO. II. c. 5. that no prosecution shall for the future be carried on against any person for conjuration, witchcraft, sorcery, or enchantment."

CURIOUS MANIFESTATION IN SWEDEN.

We extract the following from the *Daily Telegraph*, and find it the more interesting, as we are personally acquainted with M. Agardh, the son of the good Bishop referred to, and one of the best esteemed professors of the University of Lund, in Sweden. It is only a few months ago that we heard of the professor being a disbeliever in the manifestations which now appear to have come so near to him. It is a curious circumstance also that they should have occurred at a lecture at the Swedish Academy, on the teaching of Swedenborg, himself one of the founders of the Academy, and only now beginning to be esteemed " A prophet in his own country."

" The remains of the celebrated Bishop Agardh were a short time since interred with great pomp at the Cathedral church of Carlstadt, in Sweden. The deceased had expressed a wish to be buried in his own family vault at Schoonen ; therefore it is not improbable the body may hereafter be removed thither. All Swedish newspapers, the most creditable not excepted, relate a mysterious circumstance accompanying the death of this scholar. On the occasion of the recent celebration of the anniversary of the Swedish Academy, Baron Bestow, in presence of a numerous company of the nobility and gentry assembled in the brilliantly-illuminated hall, delivered a lecture on the spiritual teaching of Swedenborg. Exactly at the moment her Majesty the Queen Dowager entered the room, and as she was proceeding to the large arm chair destined for her, the air

appeared suddenly set in motion, and all the lights of the immense chandelier were extinguished except one. The eighteen lights which, according to ancient custom, were always burning on the table of the academicians flickered violently, but none went out except the one exactly opposite the arm-chair of the renowned bishop and academician C. A. Agardh. A few days after this remarkable occurrence the news of his death reached Stockholm."

REV. JOHN CLOWES A SPIRITUALIST.

Sir,—the following letter from the Rev. J. Clowes, the Rector of St. Johns, Manchester and the Translator of Swedenborg's Theological Works, may be useful to New Churchmen of the present day, as showing how much that intelligent and truly pious man sympathised with what Swedenborg says was the wish of the angels, viz. "That the kingdom of God should come, and thus communication be effected between them and the inhabitants of earth."

The letter was written in reply to one from Mr. Hindmarsh, who had heard it reported that Mr. Clowes had seen the Spirits who dictated to him. Both letters may be found in the Intellectual Repository for May, 1832.

Yours truly,—W.

"St. John's, September 29th, 1799.

Dear Sir,—The report which you have heard concerning my answer to the Abbe Barruel, is not true, according to the manner in which you relate it, for there was no visible appearance of any angel or spirit on the occasion. There was however, sensibly experienced an invisible dictate from some spirits or other, in the first place *suggesting to write the answer*, and this with such an over-ruling power, that though I had previously in my own mind discarded every thought of writing, pleading infirmity both of mind and body, I could now no longer withstand the influence, and every difficulty and excuse were removed. In the *next place*, there was observed during almost the whole time of writing a sensible dictate from Spirits at my first waking in a morning, attended with inexpressible delight, and exciting by their presence such a holy awe, that I was frequently constrained to rise in bed, and acknowledge with humble gratitude their kind offices. On these occasions also many thoughts were suggested for the work of the following day, and in this sense I had little to do but to act as an *amanuensis*, being sensibly convinced that what I wrote was from others, and not from myself. This I have frequently experienced in the writing of sermons, many of which have been thus dictated throughout by spirits, when I have chanced to awake in the course of the night. This you may depend upon as a true statement of the subject of your inquiry.

I remain with all respect, and best prayers for your welfare,

Your ever affectionate

J. CLOWES."

SPIRITUALISM IN THE CHURCHES. On reference to some quotations made by Mr. Howitt from a sermon preached by the Bishop of London, it will be seen

how nearly allied are the Bishop's views to those entertained by many Spiritualists. The good Rector of Keighley has also astonished many by his startling quotations of Scripture on the doctrine of Spirit-intercourse, and his open declaration of the truths therein contained on that subject. Some of his discourses might be profitably delivered to a congregation of Spiritualists.

At a recent meeting, in connection with the body denominated Baptists, we are informed that a prominent officer spoke very pathetically on the subject of bereavements, which had occasioned many vacant seats; but he begged to assure the congregation that those departed ones still continued to hover around them, and to watch their proceedings.

The Wesleyan body in this town seem rather anxious to extinguish the doctrine. Two of their leading ministers have been preaching sermons bearing on the subject. One of them spoke in a very confident tone that the whole thing is a delusion. We addressed a note to him, requesting to be put in possession of his evidence, proving it to be a delusion; but no evidence has come to hand. The other minister dwelt upon the Witch of Endor, and asked his congregation to pardon him for entertaining the idea that the Spirit of Samuel did really appear; but as for *Modern* Spiritualism, he thought it injudicious on his part or of the congregation, to meddle with it, as it would soon die away. We addressed a note to him also for information as to the grounds for his belief. But no answer. They seem to have buried the doctrines of their venerable founder as to these phenomena, and yet lack the courage to acknowledge they have done so.

Mrs. Wesley, the mother of John Wesley, in writing to her son Samuel on the subject, said she was "inclined to think there would be frequent intercourse between good Spirits and us, did not our deep lapse into sensuality prevent it." If her judgment was correct, what is the state of Methodism in our day? John Wesley himself protested against those who gave up this one "great proof" of the Spirit World. Will not his protest extend to those of his followers? Take from the church the doctrine of Spirit-intercourse, and you rob her of her primal power and glory, and she must soon "lapse into sensuality." We are glad to see that some of them have resolved to cling to that inestimable proof of a life beyond this.

SPIRITUALISM IN PARIS. We hear that it is largely increased, and still increasing. The Planchette is in great use there, and there are Spirit-drawings, direct writing, and other Physical manifestations. Works on Spiritualism are frequent, and whole Editions sold off in a few days. Three journals devoted to the cause, are flourishing, with good lists of subscribers. Shall London be found behind Paris in searching into this great subject.

THE LONDON LIBRARY OF SPIRITUAL WORKS. Several valuable contributions have been recently added, and any one who wishes to inquire into the subject, or to increase his knowledge of it, may, under proper regulations, borrow any of the books on application to Mr. Dixon, 25, Bedford Row.

NEW BOOKS.

"THE EARTH WE INHABIT. *its past, present, and probable future*, by Capt. A. W. Drayson, Royal Artillery. London: A. W. Bennet, 5, Bishopsgate, without.

If a new idea is necessary for a new book, this is indeed a new one. What are we to think of the discovery that the earth is constantly growing larger? for which Capt. Drayson here gives at all events plausible and quite possible reasons. As we do not, like other Editors, profess to know the whole of all subjects, and to be equally well informed about every thing, we may as well say that though we have read this Work with great pleasure, and have found it give rise to deep thoughts, we are not competent to pronounce a final opinion as to the theory on which it is founded—still less are we either able or inclined to reject it, but would rather entreat our readers to judge for themselves of the wonderful facts and cogent arguments adduced by the Author. It is curious to hear for the first time that all known measurements of the earth have constantly been found to be out of reckoning, being regularly larger and larger on re-measurement. Thus within the last thirty years it has been found that the assigned latitude of the Observatories of Edinburgh to the far north, and Cape Town to the South, is sixty-two seconds in error, whilst even Greenwich itself has been found to be in its wrong place by three seconds.

We believe that the first suggestion of this problem was a Spiritual communication, and to this extent it is interesting to our readers to watch the course of such a work as this, written with the highest professional knowledge, and giving information in plain words, of great value to every mind.

"SPIRIT-INTERCOURSE. CONFESSIONS OF A TRUTH SEEKER. A Narrative of personal investigations into its Facts and Philosophy. Cloth, 5s. London: W. Horsell, 13, Paternoster Row."

Our readers are too familiar with the writings of the Author of this Work to require any special notice from us. It may however be useful to enumerate its contents, which are as follows:—Introduction—Instance of Telegraphed Prevision. Letter 1,—A word Preliminary. 2, Trance Discourse—Involuntary Writing—Antecedents. 3, First Inquiries—Bereavement. 4, Automatic-Cerebration. 5, Across the Rubicon. 6, More Facts. 7, Facetious Spirits—"Undignified." 8, Try the Spirits. 9, Spiritualism and Laws of Nature—Duties of Spiritualists. *Verses*, Chiefly written in Seasons of Doubt and bereavement. *Appendix*, The Laws of Spiritual Intercourse.

"HOMŒOPATHY, with an Introduction and a Supplement, showing its practical value. By Jacob Dixon, L. S. A. London W. Horsell, 13, Paternoster Row."

The name of this Author is familiar to most of our readers, he having rendered good service to the cause of Spiritualism through our pages, as well as in many other ways. The foregoing is a title for thirty-two papers on the above subject, and are sold in packets. Price 6d. per 100.

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ALL houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

We meet them in the doorway, on the stair,
Along the passage they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the host
Invited, the illuminated hall
Is thronged with quiet inoffensive ghosts
As silent as the pictures on the wall.

The stranger at my fire-side cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear:

We have no title-deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The Spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense,
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires,
The struggle of the instinct that enjoys,
And the more noble instinct that inspires.

These perturbations, the perpetual jar
Of earthly wants and aspirations high
Come from the influence of an unseen star,
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the realms of mystery and night,—

So from the world of Spirits there descends
A bridge of light connecting it with this,
O'er this unsteady floor that sways and bends,
Wander our thoughts above the dark abyss.

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THE PROPHETS OF THE CEVENNES.

IN TWO CHAPTERS.

By WILLIAM HOWITT.

CHAPTER I.

In my recent papers on Mr. White's Lectures against Spiritualism, I have endeavoured to demonstrate that though there may be, from time to time, more extraordinary manifestations of this influence, the principle is universal, and belonging to all times and all nations, as essentially a part of God's economy in his education of the human race as the rising and setting of the sun. I have alluded to many proofs of this in both ancient and modern history, and I am of opinion that one of the greatest works which Spiritualists can do, is to bring forward the scattered evidences of this great fact: to clear them from the rubbish with which time and prejudice have surrounded them, and to gradually fill in the circle of these, till it stands complete and conspicuous beyond the power of indifference to overlook, or of interest to ignore. Every one in the course of his reading can render some service in this cause; every one can bring some brick, or stone, or piece of timber to the building of this temple of a great truth. The facts in question lie scattered over the whole wilderness of history. Some in pagan and some in christian records; some prior to christianity; some in religions collateral with it; some amongst the ancient Fathers, others in the middle and others in recent ages. What would be a gigantic undertaking for any one individual, may become extremely easy to a number, and I invite Spiritualists to put their hands to the work according to their several tracts of reading. "The Truth Seeker" has already done good service in this field, and I trust will do much more: but it will require many Truth seekers to range over the whole field of the world, over classical, medieval, and modern ground, before the grand cycle of ages and nations is filled in. I will now introduce one specimen of the matter which lies scattered like long unnoted gold on the very surface of history but so daubed and defaced by bigotry, malice and ignorance, that it is regarded by our very inquisitive and philosophic age, as the mere dross of superstition and fanaticism.

In most of our English histories we come upon slight and passing notices of certain insurrections in the Cevennes a mountainous region of the South of France, against the oppressions of Louis XIV, to which some aids of money, arms and men were sent by the government of Queen Anne, but which never reached the insurgents in question. These insurgents were protestants, and, therefore

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deemed worthy of the sympathy of protestants, but we learn little from such histories of the results of their sympathy. We find however that a number of those insurgents made their way to this country. That they professed to be prophets; to be divinely inspired by the Holy Spirit, and to be enabled by the Divine Spirit to perform miraculous acts like the members of the primitive church. This pretension, we learn, immediately startled and disgusted the English church of that day, both established and dissenting; a loud cry was raised against these French protestants or fanatics. The Bishop of London called the attention of the French church in the Savoy to them; the French church summoned them before its consistory, and the Prophets rejected their authority, declaring that they had no masters but God. This made the outcry against them wild. Dr. Edmund Calamy, a great nonconformist divine, whose name would be more correctly spelt Calumny, in the indignation of a fossil divinity, which denies the possession of that spiritual life which Christ promised to his church, and which the church once had, but has relinquished for itself and refuses to its neighbour, preached mightily and bitterly against these poor refugee foreigners for presuming to have the spirit and living works of the Saviour. He presented his book called a "Caviat" to the Queen, calling angrily for the punishment and expulsion of these blasphemers. Accordingly the unfortunate Cevennois were denounced, put in the pillory, and made very glad to escape from this land of boasted toleration.

There were, however, certain gentlemen, who took the trouble to enquire for themselves into the real history, lives and opinions of these unhappy men, who sought bread and protection from Englishmen, and received not merely a stone, but many stones, and rotten eggs. These gentlemen, amongst whom were Sir Richard Bulkeley and Mr. Lacy, men of fortune and station, came to the conclusion that the objects of this terrible outcry, were simple, honest, pious men, and in possession of all the spiritual gifts to which they laid claim. Whereupon it was immediately sounded abroad that Sir Richard Bulkeley was a little crooked man, whom the prophets had promised to make, through the Spirit, as tall and straight as a poplar, and still more strange things were predicated of John Lacy, Esq., the other great defender of the Cevennois. Agnes Strickland, in her "History of the Queens of England," retails all these on-dits gravely, and accuses these gentlemen of countenancing some "rubbish, much like Modern Mesmerism!" Poor Agnes!

Unfortunately for these aspersions on the champions of the unfortunate Prophets of the Cevennois, we find Dr. Josiah Woodward, a clergyman of high standing in the Established Church, at the very time that he is writing against the Cevennois, declaring the gentlemen who have stood by them, to be men of such high character that they cannot for a moment be suspected of countenancing imposture, adding his belief in the sincerity of the unhappy Cevennois themselves, though not crediting their conceived inspiration, but treating them as sincere enthusiasts whom English Christians ought to pity, and send home to their mountains, instead of persecuting them. Still more unfortunately for the calumnies heaped by the hard doctrinal divinity of the time on these poor

French protestants and their defenders : we have looked into the accounts given of them by Sir Richard Bulkeley and Mr. Lacy, and find these the relations of men, calm, rational and religious, having every mark of proceeding from sound logical heads, and honorable hearts. In "The Impartial account of the Prophets" by Sir Richard, he gives us the mode by which he went to work to know all about them. Enquiring whether the phenomena which they presented proceeded from Contrivance, Disease, Satanical Delusion, or the Holy Spirit of God? Whether these people had any motives of ambition, gain, or a desire to serve themselves by embroiling us with our enemies? Again, he tried if he could reconcile these phenomena to frenzy or madness; to enthusiastic melancholy; or epileptic convulsions? But he was driven from all such explanations, by the sober sense, sound health, genuine piety, and simple truthfulness of these people. "I found them," he says, "not men of impiously hardened consciences, as they must have been, to profess to be actuated by the Holy Spirit, as the Prophets did, when they knew the contrary, but men of sober lives and conversation; men of good characters; pious and devout Christians, and having the fear of God before their eyes." He found them possessing "an extraordinary spirit of prayer and praise to God; the gifts of prophecy, of exhortation, of discerning spirits, of languages, of the ministration of the same spirit to others; and some earnest of the gift of healing, all which were proofs that the Holy Spirit gave in the Apostles' times; and these being shining evidences of its being from God, I durst not," he says, "from some little clouds that now and then seem to our understanding to darken its lustre, conclude that God was not in it, or to take upon me in my faint light, to determine what the all-wise and all-uncontroulable, will, or will not do to us, that are worse than the dust before him."

Such were the cross-lights that gleamed upon me from the opposite statements of the time, as to these "Prophets," which from the natural and honest tone of this brave Sir Richard, little and crooked man as he was, but with a soul evidently as "tall and straight as a poplar," led me strongly to suspect that the stories of Dr. Edmund Calumny and Co. were just such as beset Christianity, and every new development of Christianity, in the persons of Luther, Fox, Wesley, etc. I turned to enquire what our English writers, historians or travellers have had to say about them since, but hitherto I have found little light amongst them. The Rev. Mr. Smedley in his "History of the Reformed Religion of France" indeed treats them in the true unbelieving spirit of orthodoxy, as fanatics; "ignorant people, deranged by enthusiasm" etc. The tone of this hard-shell orthodoxy not seeming to me capable of accounting for the marvels which Bulkeley, Lacy, and the numerous witnesses who deposed to the truth of their relations, before the Magistrates in England, as given in "The cry from the Desert," and the "Theatre Sacré des Cevennes" published in London at the time, I turned to the French authorities, To Coquerel's *Histoire des Églises du Désert*; "Peyrat's *Histoire des Pasteurs du Désert*" "Bruey's *Histoire de Fanatisme*," "Mémoires de Jean Cavalier;" "Histoire des Camisards," "Les Lettres de Fléchier;" to Louvreleuil, Lebaume, Court, *Lettres de Racine*, and to others, friends and enemies, and what a scene burst upon me! What a scene of tyranny, despotism,

and persecution, sublime in its very horrors! What a scene of heroism, of devotion, of biblical faith and biblical Spiritualism, in a simple race of mountaineers? What a scene of glories and of sufferings wrought by the demonry of kings and priests, and the bared arm of the Almighty stretched forth in all the majesty of ancient times amongst a simple and trodden down people! What a spectacle of poor men lifted by the power of the devil and the mightier power of God, amid their magnificent mountains and their rushing rivers, poor obscure Shepherds, and wool-combers, and foresters, into heroes and martyrs equal to the most renowned of the most soul-inspiring times. Earth has few such stories; let us give a brief outline of it. In this paper, let it be the political story; in another, its more spiritual story.

The history of the endeavours of the popish church to tread out all real christianity, a church calling itself the Church of the Lord, yet doing the most decided work of the devil, never was equalled by the barbarities of any pagan nation. If we had a history of hell, what would it be but a history in which those who still retained any traces of heaven would be tormented by every imaginable invention of cruelty; in which every demoniac fury would be exercised to crush out the last spark of faith and virtue? Such is the history of the great Roman heresy; the anti-Christ of Paul if ever there was one, in which dragonades, inquisitions, burning of people alive, and breaking them on racks and wheels, crushing them with iron boots and the most exquisite of tortures of every kind, figure from age to age. We in this country had our share of this devilry, from which Tophet itself might have learned fresh lessons of torment, during the days of bloody Mary, and the popish Stuarts, but what has been the fate of England in this respect to that of the continental nations, where the great delusion still reigns, in darkness and strength? The Albigeuses, the Waldenses, the Vaudois have left a fearful story of Rome's exterminating cruelty against the gospel of Christ. Protestantism was literally and utterly extirpated in Bohemia and Moravia by the extirpation of the population. We have traversed the melancholy plains of these countries, and the curse of Rome's annihilating fury seems yet to brood over them. What horrors were perpetrated in Styria, in the Palestine, in Flanders, in Spain and Italy! In some of these countries Popery utterly burnt out and hewed to pieces protestantism with its myrmidons called inquisitors, alguasils, jesuists, priests and soldiers. But in no country has the reign of intellectual tyranny, of a fearful and remorseless war on protestantism endured so long and presented so many horrors as in France, and for this simple reason, that the government has never been able to destroy totally the remnant of God's martyrs. We need not tell the long story of the Huguenots, nor recall the night of St. Bartholomew. Henry IV signed the blessed edict of Nantes, and Louis XIV revoked it. Then burst forth, with renewed fury, all the murderous soul of Rome. Then again were the poor protestants hunted down, ruined, imprisoned, murdered by priests, bishops, mayors, intendants and soldiery, at the command of a man whom historians have delighted to laud as Le Grand Monarche, the great Louis Quartorze, one of the most debauched, unprincipled, tiger-souled, and terrible monaters, who ever sat on a throne, and made war on all the rights of Europe; the exterminator of protestantism, the

desolator of all neighbouring nations. Let the burnt and reburnt Palatinate ; let desolated Flanders, and the butcheries committed on his pious and simple protestant subjects of the South of France, for ever stamp him as the monster he was, and heap shame on the heads of his flatterers and tools !

In few countries is there a region more beautiful than that of Provence and Lanquedoc, in the South of France. The Viverais, the Cevennes, Rouergue, Gevaudan, and the lovely regions in which lie Montpellier, Nismes, Uzès, Saint Hippolite, and Somiere. A country of old volcanic mountains, old forests, rapid torrents, and elysian vallies ; a country watered by the superbe Rhone, the Gardon and the Ardeche. This paradise of a country inhabited by a brave and simple race descended from Roman blood, from the ancient colonies of Nismes and Narbonne, was one on which Louis XIV and his brutal minister Louvois, especially let loose the tempest of their persecuting rage. The only crime of the people was that they would not worship God according to the domineering and superstitious rites of Rome. For this, this much-lauded monarch, politically blind as he was bigotedly remorseless, destroyed or scattered into all the nations round, FIVE HUNDRED THOUSAND of the best and most devoted subjects that ever king had with all their trades, their ingenuity and their industry. Amongst these too were some who rose to high eminence in the English and other armies, and fought against the tyrant. Such were Schomberg and Ruigny, generals of our William III, who became duke of Leinster, and Earl of Galway. But it was chiefly on the people of the Viverais, and above all on those of the Cevennes, that he hurled his desolating vengeance.

He haughtily commanded them to attend mass, and conform to popery. They steadfastly refused. He then marched down armies to compel them, or to root them out. In 1685 took place the revocation of the edict of Nantes. Finding that neither soldiers, nor prisons, nor the savage violence of priests and magistrates, had any effect in putting down the protestant churches, Louis determined to banish every protestant pastor from the country. "If they are already imbecile," he said, "let them stay and rot ; if they are of vigorous mind, chase them out !" Accordingly there was seen the mournful sight of every minister compelled to quit his native hills and his flock. But the weeping people would not be left behind. One thousand five hundred and eighty pastors quitted for ever the soil of France, followed to the frontiers by the vigilant eyes of soldiers and police. These good men scattered themselves all over Europe, and on their people coming after them, established new churches. Amongst them were some very eminent men ; Claude, Dubosc, Dumoulin, Jurien, Abadie, Beausobre, Lenfant, Pajon, Bayle, brother of the lexicographer, the world-renowned Saurin, Basmage, Tronchin, Ancillon, Constant, Candolle, etc. Of these Claude and Saurin settled at the Hague ; Dubosc at Rotterdam ; Ancillon at Berlin. Their flocks abandoned their homes and country, and hastened after them into voluntary exile. Amongst these were fifteen thousand gentlemen, and two thousand three hundred Elders.

"They arose in silence," says Peyrat ; "and departed in crowds ; men, women, children, a desolate throng. They stole away privately from their par-

ternal roofs, from their native villages: and in small knots sought to escape from their country. Muleteers, though forbidden under severe penalties, dared the enterprise for good pay, and led them by unfrequented ways to the nearest frontiers. The fugitives disguised themselves as muleteers, or colporteurs, or beggars; ladies whose satin slippers had never before touched the grass, walked forty or fifty leagues in wooden shoes, as peasant women, and gentlemen carried packages or trundled wheel-barrows to escape the cognizance of the guards on the frontiers. Soon the evacuation of the country became so alarming,—for the revocation of the edict had deprived two millions of people of the protection of the laws,—that Louis issued the most stringent orders that no single protestant should be permitted to quit the country. Marshal Montrevel, the military commander in the Cevennes, published them there. Every person who quitted the country suffered confiscation of his whole property. Every person attempting it, though in vain, suffered the same confiscation, and was condemned, if a man, to the galleys for life; if a woman, to perpetual imprisonment. If they staid in the country, they were forbidden to sell their real property for three years, or their personal at all, under the same penalties; and being thus nailed down to their native places, they were all liable to the same penalties, if they attended protestant places of worship, or gave any assistance to ruined or starving protestants. Thus given up a prey to the priests, informers and soldiers; confiscation and the galleys, or death, were denounced against all Captains who dared to take them out by sea. The whole protestant population of the south was now at the mercy of the sword and the plunderer. Their houses were rifled and burnt, their crops destroyed, and themselves were thrust into the galleys by thousands, till they could hold no more, and then the prisons were filled to repletion, and such prisons! Pits and dungeons swarming with vermin, and reptiles engendered by the filth: abysses unvisited by the sun! The unhappy people could neither stand upright, sit, or lie down. They were let down into these horrible depths with ropes, and came up only to be flogged, mutilated, rent on the rack, or broken alive on the wheel. Many after some weeks confinement, issued from these infernos without hair and without teeth! Carrion and the garbage of cattle were flung into these pits for their food. They weltered in sloughs of impurity; their bodies became bloated, their skins peeled off like wet paper; they were, in effect, living corpses. At length to disencumber these hells of horror and contagion, Louis was compelled to ship them off in rotten transports to America, indifferent whether they reached land or the bottom of the ocean.

But as the most active and pitiless use of fire, sword, plundering, rasking, torturing, hanging and murdering in these slaughter-houses of prisons could not bend these poor but brave Christians, Montrevel the general, and Baviile the intendant, determined to lay waste the whole country of the Cevennes, and exterminate every protestant. They therefore divided the whole territory into sections, and distributed to every section its troop of soldiers who went to work to destroy every house, lay waste with fire every field and kill every man, woman and child that they could find. They left only a few towns to which the catholics might flee till the massacre was complete. Driven by these merciless men-

tures to rebellion the Cevennois rose and defended themselves. They got up into the mountains, and into the forests, laid up their grain and provisions in huge caverns, and every man that had any kind of arms became a soldier. Yet what a handful against a host! The highest calculation gives only 3,000 Cevennois in arms at once; some authors declare that there never were more than 2,000, whilst the kings troops, disciplined in the great wars of the time and the militia amounted to 60,000! commanded by some of the best generals of France.

But the handful of brave mountaineers, trusting in God, determined not to die tamely. They elected leaders, and rushed down on their enemies, scattering them and slaying them to a marvel. One of their first attempts was to rescue a troop of their unhappy brethren and sisters and children out of the hands of the Abbé Chayla, the prior of Laval, and archpriest of the Cevennes' and inspector of missions in Gevaudan. This man had a throng of priests about him, and they persecuted the protestants mercilessly. The cellars of Chayla's palace were crowded with victims, whom he and his priests daily tortured. Sometimes they ran from one to another beating them with cudgels till they were out of breath. They stretched them on the rack: they invented new modes of torture. They made them close their hands upon burning coals: wrapped their fingers in oiled cotton, and set fire to it. They tied their victims hands and feet, and lifting them up plunged them down on the floor on their faces. They tied them down in the shape of beasts on all fours and kept them for days in that cramping posture, unable to look upward. Their victims could only escape, the men by money, the women by loss of their honour. At length the indignant people marched down upon him, demanded the release of his victims, and as he and his impious coadjutors only answered by firing on them, they burst in, burnt the house over his head, killed him, and led away the prisoners singing a hymn of triumph.

Then rose the blood of the long-oppressed, and the war went on for ten years. Terrible were the deeds done by the sixty thousand soldiery with all their massacres, dragonades, their conflagrations, their racks, gibbets, and hangings. Terrible and wonderful were the retaliations of the little 2,000. The limits of one paper forbid us to follow the course of this marvellous story, more wonderful, more desperate, and more triumphant than that of the Scottish Covenanters. It is a story of volumes, not of an article. But what concerns us is, that the source of their triumphs, and their deeds which rung through Europe, was SPIRITUALISM—Spiritualism of the most exalted, the most Biblical, and the most unprecedented character. Spiritualism which demands for its recorded facts the utmost stretch of faith, but attested by a cloud of witnesses, enemies as well as friends, such as no history, the most universally accepted—can surpass for weight, for numbers, for accordance, or trust-worthiness.

When the wretched people were driven to desperation, when the blood hounds of despotism, and the hell-hounds of anti-Christ surrounded them with fire and artillery, with overwhelming thousands, and with daily and insatiate carnage, then they cried mightily to God, and God came visibly to their rescue. They were seized with an extraordinary power and passion of inspiration. They were shaken

and agitated by it, as *clairvoyants* are moved, and are, as it were, transfigured. Then they broke forth in prophesyings; in declarations of trust in God; in exhortations to prayer and newness of life. They foretold all that was necessary for their safety and their success. Every action was immediately regulated by these oracles which never failed. Whether they should fight, or should flee, should hide or advance, was clearly told them. If a traitor came among them he was at once pointed out; if their enemies were planning means for their destruction, they saw them as if present, and heard their discourse. Men, women, and children, children too of only twelve months and less, who had never spoken, spoke in good French, to the amazement of hundreds present, and the words of such children were received as implicitly as those of the oldest and wisest amongst them. These startling facts stand on the testimony of numbers, and some of them of the highest rank and fame. But it is not here that I mean to go into this part of the narrative; I note it only to show the real source of the unparalleled triumphs of the little band of the Cevennois over the mighty armies of France for years. From the moment that any man received the influence of the spirit, it was observed that he became a new man, whatever had been his life before, and nothing could seduce him from his purity of life and devotion to the cause. The "Spirit" say some of those heroes themselves, "inspired all the military manœuvres, and animated the courage of the chiefs in battle. They had no knowledge of war, nor of any other thing. Everything was given them miraculously. "The Spirit encouraged the soldiers, says M. Fage in the "*Theatre Sacré*." When about to go into battle, and the Spirit said,—"Fear nothing, my child, I will guide thee, I will be with thee," I rushed into the melee as if I had been clad in iron: as if the arms of the enemy were of wool. Happy in the words of God, our little boys of twelve, struck right and left like valiant men. Those who had neither swords nor gun, did wonders with blows of a staff or a cudgel. "The bullets whistled about our ears, like hail, but as harmlessly. They cut through our caps and coats, but they did no hurt."

Those who were told by the Spirit beforehand that they should fall, went resignedly to their martyrdom; the rest fought in confident assurance of safety, and declare that they often found the bullets flattened betwixt their shirts and their skin. This was the grand secret of those wonders of valour which astonished all Europe, and confounded the most experienced of the royal generals. The sufferings of the Cevennois were terrific. Four hundred towns and villages were reduced to ashes, and the whole country for twenty leagues was left a desert. But the hunted protestants had made terrible reprisals. They destroyed every cross, image, and symbol of popery that they came near: levied heavy contributions, and had slain one third of the royal army.

And all this was accomplished by poor simple peasants and artizans! The whole movement was purely amongst the people. They were led and instructed by none of the gentry, who had escaped abroad, or were almost wholly Catholic. Rowland, their commander-in-chief, was a vine dresser; Cavallier, their great warrior, the David of their army, who was a beardless boy, when he stood forth as a prophet and a leader and was only nineteen when he terminated his career in the Cevennes, was

a peasant and a baker. Catinat was a watcher of horses on the hills of Vivens-Seguiet, Castanet, Salomon, Ravel, and La Belle Isabeau, the prophets were all carders of wool. Elie Marion was the only one of a family of superior grade. Yet all these conducted their share of the command and of the management of the general affairs with an ability and success which astonished beyond measure their high-born and accomplished opponents, and covered them with continual defeat. These not self-instructed, but God-instructed men, conducted the civil affairs of their community, of a population driven from their homes, reduced to beggary, and to daily peril of the most frightful nature: thrown, in fact, on their hands in one gigantic mass of helplessness and misery, with the same brilliant sagacity as they did the war. They took care to bring in from the enemy abundant provisions and clothing; cattle, sheep, corn and wine. They constructed vast magazines of ammunition and of all necessary stores in caverns in the hills, and in the depths of forests. They quartered themselves and their dependant people in the castles and chateaus of their enemies. They had their hospitals and their retreats for the wounded and invalids, and made up for want of surgical skill, in many cases, by tender care and native ingenuity. Yet they had surgeons amongst them too.

The great leaders of the Camisards, as they were called,—from Camis, the dialectic name of a shirt, because they helped themselves to clean shirts wherever they went, or more probably from the black blouse which they wore, that they might not be easily seen at a distance, whence they were called "The Invisible Phantoms,"—were Rowland and Cavallier. Rowland Laporte was a man of about forty; sedate, thoughtful, and endowed with the capacity for managing the general affairs. By his wisdom and prudence all was kept in order, and every one fitted into his or her place. His providential watchfulness, under the immediate guidance of a higher Providence, inspired confidence, and diffused order and harmony through the whole Camisard community. He as well as every commander, was a prophet or medium, and exhorted and prayed and prophesied in their assemblies. These assemblies were held in the open air, sometimes in the glades of the forests, sometimes in the courts of the old chateaus. To them the people, men, women, and children ran, in the midst of danger, from their woods and hiding-places, carrying with them their bibles, rescued from the flames of their burning houses, and listened intently to the words of the inspired and to their hymns of faith and triumph, till the weak women and children became capable of the most astonishing deeds.

Cavallier, was the great genius, the great hero of the Camisards. Youth as he was, of low stature, of a simple, fair and ruddy countenance, and with his long hair rolling in waves on his shoulders, he was capable of carrying with him the spirits of all around him, both when he delivered an inspired harangue, or led them to the battle. At his right hand always rode the gigantic and intrepid Ravel, with his bushy beard and wild hair, on his left, his younger brother Daniel, a mere boy, on a fine young charger. At the head of their cavalry they rushed down into the plains, and spread terror amongst soldiers, priests, and the catholic people. They had, through inspiration, knowledge of the movements of their

enemies, and laid ambushes for them, and overthrew them with amazing slaughter. Cavallier had a touch of the hero of romance in him; he would dress himself and his followers as royal soldiers; and thus obtain admittance to the castles and forts, dine with the commandants, and then astonish them by seizing them, leading them out of their strong-holds, and setting these on fire. He entered the towns in disguise, and made himself master of all the projects of the king's officers. The people conceived for him the most enthusiastic admiration. They looked on him as their great deliverer under God: and this at length led to the fall of the Camisards. They began to trust more in the instruments than in the God who had made them. The chiefs arrayed themselves in the splendid uniforms of the slain king's officers. They adorned themselves with gold chains, and ruby and diamond rings. Cavallier and Rowland, and Ravanel, and Abrahamin Mazel, and the rest, might be seen in their broad hats and feathers, and their scarlet coats, mounted on their proud chargers. Cavallier rode a noble white horse which had belonged to Colonel La Jonquiere; and which he took afterwards with him to the war in Spain. They lived in the castles and chateaus of the ancient nobles, and called themselves dukes and counts; but their followers always persisted in calling them simply their brothers. Rowland styled himself duke of the Cevennes, and declared the country his, won by his sword. They had, though still pious and brave, forgotten partly the rock whence they were hewn, and their glory departed.

Louis finding that his successive generals and successive armies availed nothing, sent against them the subtle Villars who afterwards coped with Marlborough on the plains of Flanders. Villars soon comprehended that he might perhaps extirpate the whole race by a vast struggle and a tremendous massacre, but that he could never subdue them. He tried art and flattery. He invited Cavallier to meet him, and gave hostages for his safety. They met at Nismes, and what a scene was that! The people streamed from all surrounding towns, from villages and farms, to gaze on the hero of the Cevennes. They crowded round in dense and eager thousands on thousands, kissing his feet and his garments as he rode proudly on his white steed, with his little troop of Camisards opening the way for him with their swords, and Ravanel, and the young Daniel riding on each side of him. The proud Marshal and Cavallier met in the gardens of the old monastery of the Franciscans, and the bland and polite royal general poured the subtle poison of flattery into the ear of the young mountaineer. He spoke of the fame which he had won wide through the world; of the wish of the king to make him the commander of a regiment of his brave Camisards, to fight, not against him, but against his enemies. He offered freedom of conscience though not liberty to have churches, for the brave protestants of the Cevennes. Cavallier demanded other guarantees and privileges, but Villars told him the king's goodness and the king's word were the best of guarantees to loyal subjects; and the weak youth, weak without his spiritual guide, fell! He signed the contract; and signed it without consulting his chief, Rowland. When Cavallier returned to the hills to proclaim the achievement of liberty of conscience, and to call away with him his regiment of heroic Camisards to fields of distant glory, what a reception was

that! What a wild and fearful scene! "What liberty? What security?" demanded the indignant Rowland. "No! unless the Camisards had liberty to worship God, not in holes and corners, not in deserts and caverns alone, but in their own churches, and with all the rights and guarantees of citizens, they would live and die with their arms in their hands." And a terrible shout and a howl of fury, mingled as with the rolling of thunder, and the hissing of serpents, burst round the astonished youth from the frantic Camisards, "Traitor! betrayer!" and not liberator and saviour, rushed from the lungs of the thousands of infuriated Camisards; from the men whom he had so long led to battle, and who dreaded no death at his command. In vain he explained and reasoned: they would not hear him, till Rowland said, "though we cannot agree with our deluded brother, let us not part in anger," and embraced him. Then the hearts of all the soldiers melted a little, as they thought on old times, and when the heart-stricken young champion said "let those who love me, follow me!" Forty strode forth from the ranks and followed him. Forty only who now loved him! Forty only who had followed his banner as the banner of God—of certain victory! Forty only of all those who had seen the wonders of his young arm, and rushed into hottest battle at his trumpet voice, now followed in silence the melancholy hero, and the young Daniel, for the gigantic Ravelle faithful to this moment to God and Cavallier, now stood firmly faithful to God alone. He waved his sword vehemently, and shouted with the Camisard soldiery: "Live the sword of the Eternal! Live the sword of the Eternal!"

That was the fall of the Camisards. The glory of the Cevennes, and its wonderful warfare under the banners of the Almighty, and the visible armies of the angels, visible to the prophets in their hours of extacy, was over. From the year 1701 to 1705, was the period of the most marvellous revelation and conflict and victory. Cavallier and his little troop melancholy and ominous of evil done with good intent, and of evil coming, were sent under guard to Versailles. Cavallier had been told, in one of his illuminated hours, that he should speak with the king, and he did speak with him, and boldly and eloquently for the oppressed people of his mountains, and of the whole beautiful south; but he found quickly that he was only speaking to an old and bloated bigot, surrounded by the most corrupt and priestly influences; a sensual and priest-ridden slave, though the nominal monarch of France. When he reminded him of the treaty made by Marshal Villars, in a voice of thunder he bade him be silent: and the Camisard then knew that he was betrayed. Some friendly voice now whispered to him to fly ere the Bastille shut in him and his forty for ever. But it was not to the Bastille, but to the fortress of Brisac that the treacherous king destined them. On the way they rode off in the night and reached the frontier and safety.

The subsequent history of Cavallier was more fortunate than that of his late brother chieftains. He went to Holland, and collecting a regiment of French protestant refugees, he fought gallantly in Savoy and in Spain against the persecuting Louis. At the battle of Almanza, his regiment of Camisards finding themselves face to face with one of Montrevel's old regiments, which had helped to lay waste the Cevennes, the embittered enemies, countrymen, but catholic

and protestant, rushed on each other with fixed bayonets, and without firing a shot, fought with such frenzy that only three hundred out of both the regiments, according to the Duke of Berwick, were left alive. After that Cavalier came to England. His world-wide fame gave him high distinction, and led to wealth. He married in Holland a daughter of the famous Madame Dunoyer of Nismes, and by that marriage became nephew of Lachaise, the persecuting confessor of Louis XIV, and nominally brother-in-Law to Voltaire! He wrote his *Memoirs*, and became the governor of Jersey, which post he held till his death which occurred at Chelsea in 1740. But was he as happy as he was prosperous? When he was introduced at court to queen Anne, she asked him whether the Lord still visited him, as he did in his native mountains, and the wealthy and *fortunate* (?) ex-Camisard chief burst into tears, hung his head, and was silent!

The rest of the Camisard leaders refused any compromise, refused the delusive and soon violated treaty. But the charm was broken, the Divine Spirit which had blazed in unclouded glory upon them, was veiled in a great measure, if not withdrawn. Confidence had received a shock by the defection of Cavalier, and suspicions and weakness crept in. Rowland the brave, the good and the wise, had become, in his own imagination Duke of the Cevennes, and boasted to have won it by his sword. He was soon suffered to fall into the hands of a traitor, and killed, gallantly defending himself against an ambushed and overwhelming enemy. There was no longer any head, any centre of union. Every chief commanded his own independant section of Camisards, who fought bravely but were overpowered. Some surrendered on condition of being allowed to quit the country; others were taken and put to death with horrible tortures, being kept without sleep, or broken inch by inch on the wheel. The leaders all gone, the poor people endured a condition of sad oppression. No regard was paid to the treaty, and there remains a long story of wars and trampling violence till the outbreak of the Revolution. There is none so sad a story as the story of the Protestants of the South of France till 1787, when Louis XVI was compelled to pass a much boasted, but pitiful edict of toleration. The edict granted the mere right to worship, and legitimate protestant marriages, but it rigorously excluded them from the exercise of every civil, judicial, or political function and subjected them to the domination of the established church, which had perpetrated upon them a hundred years of the cruellest martyrdom, and yet scowled on them with eyes of a wolf still licking its bloody jaws. It is a singular fact that it was not to the so-called Christianity of the country, but which was in truth the devil's counterfeit of it, that the French protestants owed their liberty, their restoration to human rights, but to—Infidelity. To that scepticism and atheism which the tender mercies of *soi disant* christianism had generated; to that disgust, universal and inexpressible in France, which the oppressions and suppressions, the dungeons, the racks, the fires, the insolence and the darkness of Anti-Christ had created, and which co-operating with and encouraging political despotism evoked the tempest of the national indignation, which destroyed both altar and throne. Read the haughty words of Louis XVI's, emancipatory edict of 1787. "*Pour cette grâce royale, vous serez assujettis au service de l'état et à l'entretien de la religion catholique, seule*

dominante; mais du reste, vous demeurez à jamais exclus de toutes fonctions d'administration, de judicature, d'insegnement, et privés de tout moyen d'influence dans le royaume. En un mot, vous n'obtiendrez de nous ce que le droit naturel ne nous permet pas de vous refuser."

But Voltaire gave the signal, and magistrates, philosophers, and literary men, became the organs of tolerance, the echoes of the mighty voice of Ferney. Tolerance was the word of universal order; procurators general, Rippert de Montclar, Servan, la Charlotais, demanded it from parliament: Turgot and D'Alembert in journals and pamphlets; Fenouillot de Falbaire in the theatre in his drama of "The honest criminal," Paris. France demanded it in thunder. The new philosophy penetrated through all the pores of superannuated society, and decomposed it utterly as the air decomposes a corpse. It was not monarchy, it was not Christianity, but the National Assembly which proclaimed the freedom of the mind, and yet it is remarkable that that Assembly elected as one of its first weekly presidents a Pastor of the church of the Desert, a son of the martyrs of the Cevennes, Rabaut Saint Etienne! And when the dungeons of Anti-christ were thrown open, they found in them crowds of miserable beings, the sight of whom would have drawn tears from a Caligula. These victims of the holy and infallible church, chiefly women, overwhelmed at the idea of deliverance, fell at the feet of their liberators, and could only express their sensations by sighs and tears. Many of them were eighty years of age! One of fifty-three years old had passed thirty-eight in her prison. Marie Durand, sister of the martyr of that name, had been cast into her dungeon at five years of age, and had passed all her youth there!

The fiery conflict of the Prophets of the Cevennes had at length its triumph. This was the issue of its inspirations and its martyrdoms. The mighty had fallen, but the weak, mighty in God, had remained. Protestantism survived all the dragonades. At the revocation of the Edict of Nantes the protestants of France were calculated at two millions, they are now calculated at three millions, after the enormous numbers who were destroyed, or who emigrated to America, to the Cape of Good Hope, and to most of the countries of Europe. "Let us conclude our history" says Peyrat, "by an observation which is the conclusion natural and consolatory. It is that the result of this gigantic dragonade, of this political oppression has been almost null. That the greatest wound given to French protestantism has been the expatriation of half a million of its children: yet they remain no fewer in number. The Cevennes have given to the world a great and salutary lesson. They have proved that the apostleship of the sword is impotent to convert souls; and that in order to triumph over a despotism the most colossal, it is only necessary for the very weakest people to suffer in silence and to hope. Happy are they who believe, who love, and who hope."

And the picture which he draws of these Camisard Spiritualists so late as 1840, is beautiful. "The tourists who to-day traverse these mountains pondering on the tragic events of which they were the theatre: admire with an involuntary astonishment, the profound calm, the serenity of spirit of these hospitable populations. Their calamities have not left one particle of resentment in their souls

to embitter the pious and the martial traditions which they recount to the stranger. The vestiges of persecution have as completely disappeared from the soil as from their hearts. Only the inhabitants of some cantons have not rebuilt their churches: they continue to worship in the desert. How often, in my wanderings, have I suddenly heard arise in the distance a psalmody, simple, grave, somewhat monotonous, but of a profoundly religious character, which the winds have borne to me across the woods mingled with the murmur of torrents, and the tinkling of the bells of the flocks and herds. I have hastened towards it, and have soon discovered on the skirts of the forests or in some meadow, two or three hundred of the faithful listening in pious absorption, to the words of their pastor stationed on a rock, at the foot of some ancient oak which canopied him with its branches. Ah! how tame becomes every form of worship after that adoration in the wilderness: amid that living nature which mingles its majestic voice with the hymns of man, under a heaven whose transparent depths permits the mystic spirit to catch glimpses of the Invisible. Our emotion is doubled when the desert, like the Champ Domergue, is a spot consecrated by the prayers and the combats of their ancestors. The pastor there, the minister of Vialas is the descendant of the patriarchal Elie Marion. The young catechumens bear the names of warriors and martyrs: for the religious families, the descendants of the inspired Camisards, remain yet almost entire. The Seguiera are remaining in the villages near Magestavols. The posterity of Castanet under the name of Mallaval, descended by the female line, still inhabit the cottage of that chief at Massavaque. The Mazels are a populous tribe. The Maurels, descended from the sister of Catinat, are small proprietors, farmers and coopers in Caila. The Cavaliers, prosperous also, have quitted Ribaute; but a stock of the Laportes—the family of Rowland,—of which an off-shoot is transplanted to St. Jean-du-Gard, flourishes still in the ancestral house of Massoubeyran: and the youngest of these shoots has received the name of his illustrious great uncle, the Camisard general—ROWLAND LAFORTE.

A DREAM BUT HALF FULFILLED—AS YET.

The following is interesting as being told by one who while telling it disclaims any belief in the supernatural.

A medical gentleman practising in the south of London, recently purchased a powerful horse. Before the bargain was made, indeed while as yet the doctor was only thinking of it, and had not communicated his intention to any one, his son calling upon a lady, one of their patients, was told that she had had a horrible dream about him and his father. At first she hardly liked to tell, but on being pressed, she said she had dreamt she saw him and his father upset from their carriage—covered with dust and blood, and with a large horse kicking them, and that the horse had something the matter with one of its hind legs.

The doctor soon afterwards completed the purchase of the horse, and upon its being sent home, it was found that it had something the matter with one of its hind legs.

The son, who tells the story, states that they drive the horse without any apprehension—adding that he is a bit of a fatalist, and believes that what is to be will be.

We shall give the conclusion of the story, for which we anxiously wait, in a subsequent number. We dare say the son is a very clever person, and knows a good deal, but we should strongly recommend him to dispose of his new purchase before the accident occurs.

W. G.

THE REV. SAMUEL NOBLE.

The Rev. Samuel Noble, author of "the Appeal," a great doctrinal work in defence of Swedenborgianism, and minister for many years to the Swedenborgian Society, meeting in Cross Street, Hatton Garden, London, was in the later years of his life the subject of spirit communications by rapping.

One day a lady of his congregation calling upon him rapped at his room door for entrance. She received no reply. Then she rapped again, and still no reply; a third time she rapped, and then he called "Come in." "Why Mr. Noble," she said, "did you not hear me knocking before?" "O, yes, he answered," but I am so troubled with knockings in my room, that I did not pay any attention, never thinking it was you.

These knockings Mr. Noble attributed to evil spirits, and desiring to discourage them he made no response to their multiplied attentions hoping thus to drive them away. To Spiritualism he was much opposed, as are most Swedenborgians. It was his intention, had he lived, to have investigated the phenomena and literature of modern Spiritualism and to have written upon them, of course, adversely. He died, however, in the autumn of 1853.

W. H.

CASES OF CATELEPSY, OR TRANCE.—Referring to a recent case quoted from the *Birmingham Daily Post*, "The Dead Alive," which was evidently one of catelapsy, or trance, an "M. D." writes to the *Times* as follows:—

Such cases are of rare occurrence, so much so that I believe many medical men pass through life without the opportunity of witnessing this state of disease. I have only seen three patients so afflicted, two of them being in a minor degree. During the nine years that I had the care of the female lunatics of the county of Surrey—and upwards of 2,000 cases came under my care—one solitary instance alone was afforded me for observation. The case at present is unpublished, but it lasted for a period of seven months, and during that time, in whatever state she was placed she remained scarcely distinguishable from a dead person. I enclose a picture exhibiting her "with all the terrible faithfulness of photography." After such a long duration of inanimation she became perfectly conscious, knew everything which had passed, spoke most naturally on all subjects, and was constantly visited by her relatives. Although every possible nourishment was afforded her, she stated she felt so exhausted that she must die, and within a fortnight death ensued. Were it not from having the truthful photograph at hand, and being aware how little any of us knew of these cases, I would not have ventured to offer these remarks on the paragraph referred to.

THE TEXT BOOK. The Hon. Robert Dale Owen has favored two numerous private audiences with readings from other portions of his forthcoming Work. Not to anticipate the interest which it will excite, we will only say that the matter displays the great philosophical and enquiring mind of this great Author, and that we look with anxiety for the publication of his work, as a Text book on the subject. For want of such closely reasoned books, Spiritualism is apt to run wild with its new adherents, and no enquiry within the range of the mind more requires to be amenable to rules and guidance.

GIFTS FROM THE SPIRIT-WORLD.

On an Infant who died shortly after its-birth into the natural world.

A beauteous flow'r ope'd its leaves and eye,
To breathe its fragrance once, and then to die—
So left the dove, the ark, its "Spirit-birth,"
And sought its "Home of rest in heart of earth:"
To it's love no fit 'House of Rest' was given,
And it returned again, within its Heaven.

Have faith in humanity, you will then love your neighbour—doing this you may truly say, you love God through faith. Viewing every man with suspicion, is the '*voice of hate*,' and the selfhood of Satan usurps the empire of peace.

A heart without affection is "*cradled death*."

PBB. G. A. GILBERT.

THE FARIES' LULLABY.

Spiritually dictated to the writer, after having looked on her sleeping children.

Daylight's beauty now is past,—children dear—
Evening shades are falling fast—night is near.
Clos'd your eyes in slumber deep;
Eyes that have not learned to weep.

Nought of ill shall you molest—we are nigh;
Hark! we sing you into rest—lullaby.
Fairy guardians, true are we,
Watching o'er ye brothers three.

See we bring you fairy dreams—purer far—
Than earth's poets fairest themes—ever are—
Low, sweet music, fragrant flowers,
Brought for you from fairies bowers.

Rest, ye dear ones, softly rest—lullaby.
Childhood's slumbers, ye are blest—from on high;
Loving fairies while ye sleep,
Faithful watching o'er ye keep.

Other guardians too are near—angels bright.
They who hold young children dear—in their sight.
Angels pure as those who kept
Watch o'er Jesus while He slept.

He was once a child like you,—children dear—
Bring to him hearts pure and true—never fear,—
He has hallowed childhood's years,
Smiled its smiles, wept its tears.

"Come," he says, and learn of me—little ones,
I will teach you how to be—God's own sons.
In my love ye shall find rest,
In my tender care be blest,—

Love him, serve him, do his will—all your days,
And his hand shall guide you still—in your ways;
When ye wander, set you right,
Change to day, your darkest night.

When life's battles all are o'er—bravely one,
And ye reach the "spirit-shore"—earth-life done,
Angels holier far than we
There shall greet ye "brothers three."

CEMENT.

—:O:—

D. W. Weatherhead, Printer, Keighley.

SUPPLEMENT

To No. 10. Price One Penny.

THE

British Spiritual Telegraph,

A FEW WORDS ON THE CONTROVERSY BETWIXT THE REV. E. WHITE, AND WILLIAM HOWITT ESQ.

WE cannot think that the armour of Spiritualism is so loosely jointed, as that Mr. White is likely to get his lance through it, until he is furnished with a better weapon, and uses it to a better purpose. Mr. William Howitt might well retire from the field after unhorsing his opponent in his last brilliant charge, and determine to wait for the next more fresh and more skilled assailant. Nevertheless we owe a debt to Mr. White for introducing the subject to his congregation and we accord to him honesty of purpose, and think that he is not worse, but rather better in his belief than the majority of his brethren, for he has got over manfully that first stage which many find so difficult, namely, the truth of the alleged phenomena of Spiritualism, and he is only travelling a well-beaten road too when he finds himself at the next stage—the notion, in which all his arguments may be summed, that none but evil Spirits can in God's providence communicate with man. We are glad that Mr. White should now repudiate any charge of hypocrisy, deception and insincerity, against the earnest and good men and women who are searching this deep subject, and we are only sorry that he did not write as plainly at the outset. But indeed we distrust his power to form any opinion at all upon Spiritualism, until he knows more of it and approaches it in more humble guise: he appears to us to have been successful only in writing himself down as speaking authoritatively on a subject he knows little of, and in doing this to have in a great measure lost the love and fair balance of one who essays to teach his erring brethren.

We say this because evidently he thinks it no evil in retracting his charges against Spiritualists, to reiterate them against the Spirits, and without exception and without compunction, to speak of all those as devils who enter into communion with men. We are glad that we have no such belief, and dare make no such charge, but rather that we adopt

Communications to be addressed "B. Morrell, Keighley, Yorkshire.

LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. C.

and cling to the creed of the church as to the spirit communion with all of the just made perfect. Such communion we would foster, and would not willingly believe in face of the bible and of the deepest facts of all ages of the world, that communion to be good must be unknown to us, and that the moment it is known it becomes evil and is the produce of devils—or to put it in another form, that as men of all churches pray for the holy spirit to direct and guide them, when one knows he receives what he asks it is bad, and that it is only when he does not know his prayer is answered, that it is good.

We are not sure either that Mr. White is right in speaking so glibly as he does of evil spirits, as if they had innate power superior to and altogether apart from the providence of God, and that when they are allowed to approach near it may not be for some good reason and for some good purpose of reproof or chastisement. Dr. Hall, Bishop of Norwich, says "The Lord makes use of both evil and good angels to produce the same ends," and if by their coming they can only give us better and truer notions of the existence and power of God, even evil spirits may be of great service. As to the control in which they are held; we read in the word, "And the Evil Spirit from the Lord was upon Saul." "Thus saith the Lord God, every man that setteth up idols in his heart, that putteth the stumbling block of his iniquity before his face, and cometh to the prophet, *I the Lord will answer him according to the multitude of his idols*, and if the prophet be deceived when he hath spoken a thing *I the Lord have deceived the prophet.*" The uncleanness therefore is first in ourselves. We may learn from this, that in order to attract good angels, we must first be good ourselves, that they may find a home within us. "Hear now my words: if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream." "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice—provoke him not, for he will not pardon your transgressions, for my name is in him."

The word angel, is a title of office, and not a name, and signifies that they are "Messengers" of God. And shall they bring no messages to us? Shall we close our hearts against them, and call them devils, and deny their holy office, after the glorious new dispensation of the gospel has given us not only the permission, but the injunction to enter into communion with them, and to try them—a permission necessarily denied under the old dispensation, to the low arts and magic into which the then Israel degraded it. The angelic host is composed only of those

who have once been mortal men—they are “our fellow-servants, and of our brethren the prophets”—and it is still as necessary, as it was in the days of Jacob, that angels should first ascend from earth, before they should descend from heaven. The most important and the highest offices of the Lord were performed during the forty days after his resurrection, and it was only after his first ascension that he sent the Holy Spirit in fulness to his people. “I go to prepare a place for you.” “I will not leave you comfortless, I will come to you.” “It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.”

Milton, who in his great soul did not see this, has done much to rivet in the Church the contrary idea that angels are a separate creation, but for this there is no warrant, and it has long been a great preventive to a true system of angelology.

There is also much room yet both amongst the sects and the philosophers, for truer ideas of the change wrought in us by the death of the outer body, which is caused simply by the departure from it of the Spiritual body, which, during our life here, fills it by impletion, and is the real man.

Man here is of three-fold composition: spirit, soul, and body, Thes. V. 23. and the want of the proper knowledge of the meaning of these words, has greatly troubled religion and philosophy. The body we need not to be told about, since we are already only too much enthralled by it; the soul (psyche) is the animal or time life of the body, as in the example “take no thought for your life,” the same word being used in the original in both places, while pneuma, the spirit, is the real man, and unlike the animal or soul-life, is that part which can never die, or be in abeyance. “Jesus yielded up the ghost,” (pneuma) The authorized translation, which has so many renderings for these words, without a consistent plan, must be chargeable with much of the error and ignorance which prevent so many from seeing what is so simple and beautiful a fact,—that the Spiritual body is already within us, and complete of itself—that by our lives we are fashioning its quality, and preparing it to take its place in the true spirit-world, and that it needs, and can from its very nature have, no further communion with its earth body, after it is once emancipated from it. It does not therefore float in the universe as a vapor, and in a shadowy state of unconsciousness hover about its former body, waiting indefinite years for a judgment, but at once it enters its own world, more substantial for being riden of its material covering, and seeks there with unerring love its future home.

The experience of apparitions and dreams all points to this as the great truth. If it be not so, how come these visitations from the friends who have gone before, often giving information on temporal matters only known to them, and evidently wanting nothing either in power or intelligence to make them men complete. In what are they incomplete? Is it because our coarse material naturalism cannot see and handle them? Have they not power over the essences of things, have they not presence without locomotion, obeying the only law of sympathy? Is not the future present to them, and all matter under their control? Have they to go to the church-yards to borrow the bodies in which they appear to us? Rather they are complete, and we are incomplete, because we require in this lower state to have the sun-light shaded to our eyes, and its glories to our hearts. What is needed that we may see our visitants, but only that our spiritual eyes and spiritual senses may be opened to us. This is done to us nightly in dreams; and in others who are normally, or from favourable conditions for the time, made sensitive, and who are therefore called mediums, these spiritual senses are opened by day, and in the waking state. Why should we deny whole classes of facts that are of common occurrence, and all the Spiritual phenomena which it is the business of this Journal to record? Better to accept them and see what is their significance. Man is a spirit while he is in the body, as truly as when he is out of it, but with less power, and other spirits can see and act upon his spirit, but only under the all-seeing eye and constant providence of God. In this way holy work is provided for all who have loved us here, and go before to help to prepare our hearts as houses in which God may dwell. We ask for light from Him, but are we fit to endure its brightness?—He sends us his messengers to give us as much as we can receive through them—Do we make them a home and receive them in our inner chamber, and still ask for brighter love?—a higher messenger will come to us, quickened by our earnest prayers, to speak to us as of old, from "between the Cherubim." Are we troubled and tempted by evil spirits? See the fond endeavours of our guardians, which we recognize as conscience working in us, to ward off their attacks. If it be true in this world that we may be judged by the company we keep, how much more true would it be were we able to see and recognize the quality of our company in the world of Spirits.

Is there not in all this a plan which facts affirm, and revelation approves, nay which is drawn from its holy words. Here is scope for God's continual providence, and that too by acting as He always does,

through means, to accomplish His ends. Where is the instance of any direct immediate action of the Infinite Father? Is it not hurtful to think of such, for how should we bear His glory? The Israelites said to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die," and the face of Moses after only speaking with him shone so that it must needs be veiled to hide the glory. Where are the priests and teachers of this day whose faces we cannot look upon for their too much shining? and yet some tell us, they have got the word and want no more light. The word was given on the holy mount, and Moses brought it down upon the plain. It must needs be taken higher up again to see the infinite splendours which it contains. It too must be taken to the Mount of Transfiguration to have its spiritual beauty disclosed to our wondering gaze, and our spiritual perceptions must be opened too, or we could see only the letter which kurenu.

The truth is, that a new Spiritual light is now already shining from the gospel, and that all church made creeds which deny this, are too small to hold the true-hearted souls. "Show me the church pretending to the name of Christian, over whose portals you may boldly write "Spiritualism disavowed," and I will show you the dry bones which lay in the valley before Ezekiel prophesied." Other teachers are wanted than those who have allowed humanity to come to its present pass by denying Spiritualism in religion, and thus have lost the best affections of the greatest masses of mankind. Now indeed some of the clergy are awakening, but the mischief has been done, and souls which they should long ago have garnered up, are wandering as sheep that have no shepherd. To these, Spiritualism, which has the true elixir of life, comes as a nursing mother, and tells them of the continual providence of God, exercised through His ministering Spirits, the gone-before, and that the dear ones they have lost shall help to guide them as the highest office of an angel's love. No cold grave, no distant resurrection, but a living loving minister of God, to lead them in the way to the great Father of us all. It tells with all the force of experimental truth that the next life is an immediate continuation of this; and that the crisis or judgment is the condition to which we bring our spirits here. Did Spiritualism do no more than give us this, it would be the brightest light which the Lord has shed upon His gospel, and which the churches should try to see, but science and philosophy, false because divorced from God, have led men astray, and for want of Spiritualism in religion, have substituted nature for Providence, and a cold materialism for the warm throbbing love of a Heavenly Father.

Instead then of lamenting the belief of the writers in these pages, we would ask Mr. White in all charity, as he is an earnest man and minister, to try to comprehend the vastness and the scope of Spiritualism, and to help us to give it a true direction. It will not die out, as some suppose. Never in the world's history has it had so many believers, for never was it so much needed as now. The "revivals" in America, and now broken out through Wales, and rife at Aberdeen, are only phases of its power, to be renewed and break forth again, whether churches and sects like it or not. Let him help us then to lead the movement. He would find that we are travelling towards the same goal as he, but by another, and we think a better road, not dark, as his, but lighted by the brilliant burning of the truth. As we believe God's written word not less than His works, to be infinitely divine, there is ample reason for all to seek and pray for spiritual light upon their teachings. This light is Spiritualism in its highest phase. Looking back at the history of biblical criticism, we may see the advances which have been made even by the critical researches into the roots, and that not by the church proper, but rather by the Schoolmen. "The Philology of the critics," writes Matthew Henry, hath been of much more advantage to religion, and lent more light to sacred truth, than the Philosophy of the School Divines." Origen says, "the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so (he says) shall not attain to the kingdom of God." And he says, "the scriptures are of little use to those who understand them as they are written. Let us seek therefore after the Spirit, and substantial fruits of the Word, which are hidden mysteries." A flood of light has been thrown upon the bible, and brought to light the holiest truths before concealed under the covering of the letter, and this is still going on, and with Spiritual experiences and Spiritual perceptions, must proceed for ever, until the words are turned into the things of God, ever advancing, but never reaching His infinity. Truths hidden under the letter, because of the low state of man, are now open to our view, and the inner meaning of the "death" and "destruction" and "eternal perdition" which Mr. White now mistakes for everlasting misery and punishment, may refer to the sharp medicaments which alone can purge the unclean spirit and enable it to progress towards the health of love. How many books have now been written by ablest men showing that the words translated "Eternity," and "for ever," have no such meaning as is ascribed to them by the authorized but very incomplete version, and there are few points as to which this may be said more certainly than

as to that we are now inquiring into. The common ideas of the laity as to these words are known by the clergy and by all classics, to be erroneous—volumes have been written of interpretations and others as to the principles of interpretation—interpreters are interpreted, and so the churches go on, and must still go on, since that day when first their infallibility was put in question. If the bible were in its nature as any other book, this could not have been, for the full meaning would have appeared on its face, and no room would have been left for such a body as the clergy to exist, or for the heresy of to-day to be recognised as divine light to-morrow. The very search for truth in its pages bespeaks the possibility of illumination and of inspiration from the Lord through his angels, and of the humble spirit obtaining more light, and it accounts also for our being able at times to see the divine light in passages which we may have repeated all our previous lives, without seeing the further glory which a happy frame of mind for a moment makes possible to us. "Father I thank thee that thou hast hidden these things from the wise, and hast revealed them unto babes." Were God's omnipresence and omnipotence and thence His providence a living truth, it ought not to surprise any one that He should enlighten the minds of all according to their capacity of reception.

Why should not, in God's mercy, the ultimate tendency of all be upwards, and thus all things be restored? We believe the Spirits and the Word of God that it may be so. But if we are wrong, it is no discredit to Spiritualism, nor to Spirits either, of whom we do not predicate infallibility, as Mr. White supposes us to do. In this, as in all else, we try the Spirits and seek for light. Mr. White, were he to read our pages, would see that there is no point on which we more strongly insist, than that no one should blindly follow any guides either in or out of the body, and that if he do so, and carry their teachings into act, he will become particeps criminis if the act be bad. In stating this proposition broadly, Mr. Howitt has our full assent, and we again commend his opinion to our readers. If evil spirits come, and that too sometimes as angels of light, they can do us no harm, if we hold this golden rule, and we may even extract good from their visitations. The same trial of Spirits in the body happens to every one of us in our daily dealings with our fellow men, and we do not suffer because a friend tries to lead us wrong, if we do not give way to his seducing. And how hard is the position Mr. White takes up, that even good communications, and holy thoughts, are only a panoply of the Devil to lead us astray. How came he to know this so clearly? If evil spirits

are compelled to resort to light to lead our love to them, it would be well if Mr. White and other teachers would follow their example, and get a larger following.

Mr. White takes it almost as a personal offence that there is such a thing as Spiritualism, and says triumphantly, that "the Word of God will prosper without the aid of Spirit-rapping." These are difficult times to deal with, and "it is not surprising that God's Word is not easily understood, when men will not own His works, and consider spiritual gifts to be the machinations of the Evil one." But he must not be offended with us, for we did not make Spiritualism. We only recorded its phenomena, and if he finds he could have lived more comfortably, if such phenomena had not been permitted or sent to us, we are sorry for him, but have no power to help him. Is it so clear too that the Word of God prospers without the aid of Spirit-rapping, and is there nothing in Spiritualism but Spirit-rapping? How is it then that there is such wide spread unbelief, such gross naturalism all prevailing amongst the nations—such want of unanimity amongst believers. Why is not Mr. White a churchman? Why is not a churchman a baptist? One of our Bishops has branded his Primate as full of heresies, and declared his "entire want of confidence" in both the Archbishops, and another has appealed "from St. Paul philosophising to St. Paul preaching," while another says, "It may be fairly questioned whether even sacred history is inspired." The Primate, in his memorable reply, when formally asked if certain doctrines were true or false, said, "You have the same means of discovering as I have, and I have no special authority to declare." All is in inextricable confusion, which can only be ended by greater light flowing into more open hearts. Rapping and making noises on a piece of furniture may seem very low, but we dare not call it either "common or unclean" in the face of the great truths we have known to come from it to some amongst us, and we are sorry to find it is not even low enough to reach many human hearts, but on the contrary, that it is too high for their materialism. Some of our friends still stand outside, telling us fairly that if they hear one plain knock which they can not attribute to imposture, they will give up their philosophy and their shadowy ideas of the future state to begin again in a new search after truth.

There is no force in what Mr. White says as to "the two sorts of angels ministry in the bible, one open and effulgent, the other veiled and secret." Indeed the second example of Mr. White shews its objectivity equally with the first, as it was disclosed at once in answer to the pray-

er "Lord open this young man's eyes." The same prayer has equal efficacy now, and we have still the same surroundings, as is proved by those whose "eyes are opened," and who are "in the spirit on the Lord's day." Still the same objective and ineffable glories are open to the view which are unutterable to man, though drunk into the deepest soul of the beholder. Modern Spiritualism is full of such, and what cannot be fully realized by naturalism of the great spiritual facts in the bible, receives the fullest confirmation of actual experience in these present days. The spiritual eyes and other senses are opened to receive these truths and give them to the world, and a search in this direction would do more to open the laws by which God has always operated his works on man, than either divines or philosophers do wot. As they are true of heart we entreat them to help the feeble hands which now for want of them, and in spite of them, are compelled to labour in this vineyard. But Pascal truly says "We must love divine things in order that we may know them," and as Neander says "God reveals himself in His Word as He does in His works. In both we see a self-revealed self-concealing God who makes Himself known only to those who earnestly seek Him. In both we find food for faith and occasions for unbelief.—In both we find contradictions whose higher harmony is hidden, except from him who gives up his whole mind in reverence; in both it is the law of revelation that the heart of man should be tested in receiving it, and that in the spiritual life as in the bodily, man must eat his bread in the sweat of his brow."

The only other point in Mr. White's remarks which we feel it necessary to touch upon is the one which he justly says is the main argument in Mr. Howitt's "final reply," but we should only weaken the striking force and application of that nervous exposition of one of the marvellous facts flowing from the transfiguration on the mount were we to enter into it again. It can be read by the light which flows from it in golden streams, as the new law which Christ then inaugurated. "The law and the prophets were until John", but from that holy mount, and from that holy scene a new law was then to take its rise. Mr. White disputes this interpretation and remarks, "first that it is very extraordinary, if Mr. Howitt's interpretation be the right one that the church has had to wait 1800 years for it. In my ignorance of such an example, I will venture to ask Mr. Howitt to give us any instance during the last eighteen centuries of a similar view of the object of the transfiguration." Now from the whole course of what we have said, it will be seen that, even if Mr. Howitt's view were so entirely new to the world, and that the church

had waited for it for eighteen centuries, it would not be the less but even the more acceptable to us, nay we should look only the more earnestly and hopefully for it. We do not profess to be so well read in the history of church dogmas as Mr. White and other divines, but we happen to be able to answer satisfactorily his earnest seeking after authority by referring him to at least one example, though we doubt not we could find him many more if he wishes. There is a beautiful essay on the transfiguration, published in 1788, by the great Dr. Porteus, then Bishop of London, who in complaining of the insufficient attention that had been paid to that great subject, comes to an interpretation of it precisely similar to that of Mr. Howitt. We believe the interpretation was from a spiritual source to Mr. Howitt in the first instance, and doubtless also to the Bishop, and we hold that in both cases it was equally good, although the source was probably unknown to the Bishop, and known to Mr. Howitt—the scien-ter not making any difference.

The Bishop, after disposing of the curiously ingenious theory invented by Grotius and seemingly adopted by Mr. White, that the bodies of Moses and Elias had been reserved from decay and were again lent to them for the express purpose of their appearing in them on the mount, says, "The other great purpose was I apprehend to signify in a figurative manner the cessation of the Jewish and the commencement of the Christian dispensation, for Moses and Elias must certainly be allowed to be the very natural and proper representatives of the prophets. It was for this reason that Jesus charged his disciples 'Tell the vision to no man till the Son of Man be risen again from the dead,' for it was one of those truths which the first converts were not able to bear. Great numbers of them firmly believed that the Mosaical dispensation was yet in full force, and this prejudice, as is well known, continued several years after our Lord's resurrection." He might have added that it would continue at least till 1859, and he concludes "Since it was one of the chief purposes of the Christian revelation to bring life and immortality to light no wonder that God should graciously condescend to confirm these great truths to us in so many ways, by words and by visions, by prophecies, by miracles, and by celestial visions."

Mr. White must be charitable to his fellow christians who look for the fulfilment of the words of God, and believe in the communion of saints, as well as of evil spirits, in the continual influx of inspiration from spiritual beings who are His ministers, in the continuance of prophecy, and in the other spiritual gifts which He has promised. We will not relinquish this belief, but rather entreat that his eyes may be

opened to see that revelation is vouchsafed to us in these latter days and that humanity and all God's works are rife with revelation for those who are spiritually minded and will hold their hearts as open vessels to receive the inner life. But if their vessels are already filled by their eating of the tree of knowledge, which is still as dangerous to man as it was in the days of Adam, and they are like him, only filled with natural and sensual things: they too will be turned out of the Spiritual Eden with its shining rivers, "for God speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction that he may withdraw man from his purpose and hide pride from man."

[In perusing the second paper by Mr. White we are more than ever convinced of the wisdom of Mr. Howitt closing his remarks with his second article. There is no use in answering twice over. Mr. White is dextrous of fence but he hardly meets the stated facts. He has raised a variety of arguments, but he eludes the main argument. Mr. Howitt complained that his former arguments were not answered, and Mr. White certainly has not answered those of his second. The two main points in this discussion have been the full and final restoration of man: and the abrogation of the law of Moses on the Mount of Transfiguration. In the first instance Mr. Howitt contends that as the fall included all mankind, so the promised restoration, to be complete, must also include all mankind, otherwise both God in his works, and man in his totality must have suffered an injury that is not wholly remedied. And in confirmation, he quoted the words of Paul that as in Adam *all* die, so in Christ must *all* be made alive. Mr. White, instead of a fair and logical reply to this, says he thinks the *all* being made alive, applies only to the *saints*, as if the saints only being made alive would be any compensation for the vast remainder of mankind outside any of the Churches, which would leave the injury to God's creation enormous and irremediable, and the devil to that extent triumphant over God: or, that if it applies to all humanity, he thinks it only applies to their resurrection, without reference to their future destiny in heaven or hell. But this is just no restoration at all to the bulk of mankind. A restoration to be as complete as the fall must include all. That which leaves millions, aye or even one man in hell, leaves the devil, so far, successful over God, who at first made all things perfect. We need not pursue this argument, every one must see that such a promised restoration would only be a delusion.

But to shew that such a restoration cannot take place as God has promised, Mr. White refers to Paul's words about fornicators and adulterers, not being admissible to the kingdom of heaven. Certainly not as fornicators or adulterers, but as repentant sinners, such men do daily, we all believe, enter the kingdom of heaven: and in that progression which Mr. White so much doubted a short time ago, but now admits,

we believe all kinds of sinners will be ultimately reformed and restored. As to such terms as everlasting destruction and the like, if the major proposition stands fast, as to universal restoration as Paul contends, and as has been shown must be the case, all minor ones must take care of themselves. They who contend for "eternal torment" and eternal "destruction," and the like must be left to reconcile them with the major if they can: and if they cannot, had better give them up for the present. For our parts, from serious and long study of these phrases we are satisfied that they mean nothing like an eternity of duration, but derive that only from a spurious translation. Commentators, as has been shown, have written whole volumes proving that everlasting in the original means more correctly "age-lasting." An esteemed friend of ours, a contributor to this paper, possesses a bible translated wholly on this principle, which we think perfectly justified by the original, and also confirmed by the facts of scripture history. God said to Adam and Eve "in the day in which ye eat of the tree of knowledge, ye shall surely die." But they did not die in any human sense. The words had another meaning. Moses told the children of Israel that if they forsook God he would forsake them as a people, and "cast them off for ever." But he did not cast them off for ever, in the ordinary sense of those words. They again and again forsook him, and he cast them off for a time, but recalled them again. He has not yet cast them off for ever. The great prophets foretell a final restoration for them, and Paul says it shall be "when the fulness of the Gentiles is come in." No such terms then can stand in face of the great fact that a restoration which is not as complete as the fall, can redeem the divine promise, or defeat the evil and moral disorder introduced into God's world by it.

The same want of direct grappling with the main argument is exercised in Mr. White's dealing with the abrogation of the law of Moses respecting the seeking to the dead. Mr. Howitt showed that Moses was dead and buried. That when Christ in his humanity went to meet Moses on the Mount of Transfiguration and took his disciples with him he broke that law, and taught his disciples to do the same; Mr. White therefore, endeavoured to clothe Moses in a body again, having some wild sort of notion that if again embraced he would no longer be a spirit of the dead! "There is a *presumption*", he says, "as he appeared in glory, like Elias, that he may have been raised from the dead." Now the question is not whether he appeared in glory or had been raised from the dead, but whether he was one of that class whom we call the "dead," the departed out of this world through the gate of death. All such are included in the category of "the dead," not, as Mr. Howitt properly observed that they were dead, that is, destitute of life, but that they had become inhabitants of the invisible world through the natural issue of death. This is the plain sense of the matter, and it could make no difference whatever whether Moses appeared in his old body or without it, for the being in or out of a body could not alter his status as a Spirit of the dead,—a Spirit inhabiting those invisible and mysterious regions which stimulate human curiosity, and have induced all nations to desire to

converse with them, and learn something from them of the world they inhabit, or of the future of this.

But there is not the slightest scriptural authority for Moses's body being preserved. There is a legend alluded to in Jude of the devil contending for it; but not a word of the body being reserved for this or any other occasion. It is a mere *fancy* of Mr. White's, and if he can, at pleasure, abandon plain scriptural facts for *fancies*, or *presumptions*, what should hinder his going over at once to Rome, for it is precisely on such fancies in opposition to the plain, substantial texts of scripture, that that church builds many of its dogmas. PROTESTANTISM can not allow itself such vagaries: it "can not teach for doctrines the traditions of men," much less mere empty fancies, unsupported even by tradition. In both these cases Mr. White leaves Mr. Howitt's arguments still unanswered. Ed.]

RELIGIOUS REVIVALS.

The *rationale* of the subject of revivals has never perhaps received proper and sufficient consideration. The churches have been satisfied with regarding religious revivals as, in a general way, the results of Divine action, (in which they are mainly right,) but without considering in particular the laws and agencies by which the Divine action operates; while so-called philosophers have generally viewed them as a kind of spiritual epidemic—a sort of religious cholera, to be treated, if not with draughts and pills, at least with allopathic doses of science. The study of *stiatæ* and *cockroaches* being with them an infallible specific for every kind of religious enthusiasm. Unfortunately however, our philosophers are not soul-physicians, and they always fail at a spiritual diagnosis. Man is a spiritual being, and it is this which perplexes them, because they cannot recognize the fact, but if he was only an intellectual *ourang outang*, they would know better how to deal with him, and could then measure out his soul, according to the most approved rules of their small science.

Notwithstanding that we live in the middle of the nineteenth century, we have still the weakness to regard these revivals as one of the modes of direct action of the spiritual, upon our mundane sphere, perhaps the only one at present, by which the heavenly hosts can act largely and powerfully upon and through the churches, showering down as it were spiritual fire upon their congregations of assembled worshippers, receiving and deepening religious impressions, and vivifying the forces latent in the soul.

These religious revivals are no new things, they are, and for centuries have been, of frequent recurrence, sometimes occurring simultaneously, or nearly so, in places widely separated, and having little or no direct communication with each other. One of these revivals has lately spread like a great wave over the greater part of the christian world, and has carried upon its crest thousands of men whom one would have thought least likely to be borne along by its influence; and the letter we publish below is a proof that its action has not been confined to populous centres, but that it has also extended itself to remote rural districts. Besides its prevalence through Wales, it has appeared in force at Aberdeen, and we hear has there ascended through all classes, and is still in full vigour.

We have been too much in the habit of regarding these and kindred phenomena as mere isolated facts, just as in the times of pre-geological science people would sometimes come across a fossil, or a shell, which they would regard simply as a curiosity, without conceiving that these belonged to an orderly series, which would one day be arranged and classified. We do not imagine that Spiritual

phenomena can yet be understood as accurately as physical phenomena, or be subject to the rigid classification of a Natural Science; but we regard Spiritualism as a central truth, through which possibly an adequate explanation of them can be alone obtained. As the law of gravitation explains the phenomena of falling bodies, so the law of Spiritual influx may furnish us the principle by which to understand such phenomena as are presented in Religious Revivals.

We shall be thankful to any of our correspondents who will give us further information as to the course and results of the revivals in Wales and in Scotland, and of revivals in general from all those who are able to throw any light upon them.

RELIGIOUS EXCITEMENT.—The following is a copy of a letter recently received from Aberystwith, describing the prevalent mental *epidemic* which is now rife in Wales, and as we hear also at Aberdeen:—

"A movement is going on here, having commenced a month ago, of which none can foresee the sequel. It is a religious impulse: strong, and all but general, in every sect—the Welsh portion of the church people inclusive. But it is more especially remarkable for its impression on nearly every one of those who never give heed to any doctrine whatever. It is an epidemic assailing almost every body. We have crops of drunkards reformed, beer-houses closed, and the brewer on furlough; not only every chapel, but barns and out-houses of every kind are filled all the day long, and half the night; and at midnight, the streets are filled with their chants, as the people are coming in from the outskirts of the town. I am quite sure that the feeling is irrepressible, and must be allowed to have its swing, and that opposition would only aggravate it. Our own two women never rest but in their chapel. The man who looks after my pony, a fellow who never used to enter a chapel, but who imbibed freely other spirits, is now (for the time) a reformed reformer. Even to the better class of shopkeepers it is the same, their business neglected. A pane of glass in my bedroom blew in the night before last. I could not have a glazier all day; our man in chapel till dark—Jones ditto; all these are little bearable evils if they are not to last too long. My present consolation is, that although the same spirit pervades equally the country, and is rife at all our mines, it is not productive of the same consequences as it is here, where numbers madden each other. The feeling for temperance and devotion is equally strong, but is as yet tempered by reason; they observe their working hours, but instead of their pipes before going down the mines, it is prayer, and the same in their own houses. If they continue so, all well. I am told that it is general nearly through Wales. Prayer hours are from nine to one, a. m.; two to five, p. m.; six to eleven, p. m.; twelve hours per day, affording only intervals for feeding times."

JOHN BUNYAN.—"Well," said this *'Heavenly visitant,'* with a most pleasing smiling countenance, "that you may never doubt any more of the reality of eternal things, the end of my coming to you is, to convince you of the truth of them; not by faith only, but by sight also, for I will shew you such things as were never yet beheld by mortal eye: and to that end your eyes shall be strengthened, and made fitting to behold immaterial objects. *Bunyan's "World to come."*

SPIRITS MINISTER TO A BISHOP. "It is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God, for the continual assistance of those blessed and beneficent spirits, which have ever graciously attended me without intermission, from the first hour of my conception, to this present moment: neither will they ever, I hope, absent themselves from my tutelage and protection, till they shall have presented my poor soul in final glory. Oh! that the dust and clay were so washed out of my eyes, that I might behold together with the presence, the numbers, the beauties and excellencies of those my ever present guardians. *"The Invisible World."*
p. 64. Dr. Hall, Bishop of Norwich, 1652.

THE CUNNING BEAR.

A FABLE.

In the recesses of an extensive forest, lived an old brown bear, who was the friend of no animal, and far less so of any man. One day he was lying in his den, indulging in all kinds of unfriendly reveries, for he felt hungry, and had nothing to eat, as he had not met with any prey on his last roaming expedition. Being in this mood, he was led to compare his situation with that of other animals whom he thought better off than himself; and he felt especially dissatisfied with his lot when he thought of the easy life of the fox, who was always successful in finding his food. "The fox is cunning," said the bear to himself, "that is the secret of his success; I will do as he does, and doubtless I shall no longer want; for once at least I will try it." But this he soon found was not so easy a matter as it at first appeared to him; he reflected a long while in order to contrive a very cunning scheme, but he could not think of anything that entirely pleased him. At last he remembered the story of the wolf with the bone in his throat, and how he killed the charitable crane after extracting the bone. He thought he could do no better than place himself in the position of the suffering wolf, for he did not doubt but that some silly animal would charitably come to his help, and thus easily become his prey. He therefore selected one of the largest bones that were lying about his den, and forced it into his throat. This caused him some pain, it is true, but he hoped soon to be rewarded for it. He launched into the forest, growling and moaning most piteously, and at the same time entreating all the animals that might hear him to relieve him of his suffering; but no animal would come near him—they no sooner heard his voice, than they either instantly rushed into their hiding-places, or took to flight as fast as they could.

At last the bear got tired of his fruitless experiment, especially as the pain which the bone in his throat caused him, had become very sore. Therefore he thought he would give up his plan, and pull out the bone himself. But here again he met with an unexpected difficulty; his throat had swelled, and the bone was so fast lodged in it, that no efforts of his to pull it out availed. The bear was frantic with rage and pain, and rushed about the wood, until entirely worn out, he fell half dead to the ground. A man who passed that way discovered him in this condition, and found it an easy task to despatch him.

Remember this ye cunning ones of this world; craftiness is not the safest means of obtaining your selfish ends, especially if you are not foxes by birth.

X.

JUDGE EDMONDS.

We hear that Judge Edmonds intends shortly to visit England, and that during his stay he will give several public lectures on the subject of Spiritualism.

Perhaps there is nothing better as an introduction of the subject to the sceptical mind than the celebrated letter of the Judge, describing the process as it went on in his own mind from unbelief to entire conviction—not easily nor by any means quickly, but hardly and by slow degrees his mind received the truth. The letter is a masterpiece of composition, taking us through the recesses of the mind, and shewing the writer as the type of honest enquiry.

The Judge is one of the most celebrated in the United States, and it was therefore no slight thing for him to bring down on himself the ridicule of his Country, and the loss of repute which in this poor state of the world so surely attaches to those who are convinced of unfashionable facts. Think of Lord chief Justice Campbell, or the Lord chief Baron Pollock favouring us with lectures in favour of Spiritualism, after mature study of the subject, and having open evenings in their drawing rooms twice a week for its discussion! Yet this would be only a parallel case to that of Judge Edmonds—to whose striking

honesty and love of truth we wish to pay the highest tribute of our respect and esteem. He is indeed a JUDGE, for he has heard both sides before he Judged.

LECTURE. We are glad to learn that Mr. Gilbert has determined upon giving Lectures "On the Manifestations of the Spirit,—its nature and uses." The first Lecture will be given at the Music Hall, Store St. Tottenham Court Road, London, about the middle of May next. Mr. G. is well known to our London friends, and his drawings, spiritually given, have already excited universal admiration: some of them will be employed as illustrations to the Lectures. Much instructive information therefore may be anticipated.

THE LONDON COMMITTEE. Several additional subscriptions have been received since our last in aid of the fund for establishing a free list for each issue of the *Telegraph*, and it is now posted to about 130 Newspapers and ninety individuals whose names have been furnished to the Committee as likely to take an interest in the subject. After sending a few copies to each, it is intended to go on to other names, leaving those to whom it has been sent, to continue if they wish at their own expense.

Subscriptions may be sent to Mr. W. M. Wilkinson, of Hampstead, London, N. W., and the Committee request to be furnished with the names of any persons who may be usefully put upon the free list. The names to be sent to Mr. Dixon, 25, Bedford Row. W. C.

OUT-DOOR MEETINGS. We have been requested to state that it is the intention of Spiritualists to hold several Open Air Meetings during the Summer; also, the desirability of one being held at Shipley Glen, so as to afford an opportunity for the friends in Keighley, Bradford, Leeds and other places of meeting in one general assembly.

AMERICAN LITERATURE. Our American correspondent (who has been ill for some time) has kindly consented to assist in removing the obstacles for a supply of American papers. The following will be sent to any address at the terms stated. Orders, together with subscription, received at the *B. S. Tel.* office.

Spiritual Telegraph, (weekly)	12s	per annum
Spiritual Age,	Do.	12s " "
Banner of Light	Do.	12s " "
Spiritual Clarion	Do.	8s " "

Spiritual Paper or Tract to Reading or News Rooms, (Monthly) 2s. or private individuals 3s. 0d per annum. Dr. Gardner is on his way to England.

CONFESSIONS OF A TRUTH SEEKER: 5s. Horsell, Paternoster Row, London. At last this work so long looked for, has now been published and we beg our readers to possess themselves of it. In our next we hope to give some extracts from it. At present we can only pronounce it the best work yet published in England on the subject.

The Vision of Midsummer Mornings' Dream,—Fourth Edition, post 8vo. pp. 232, price, Five Shillings. London: John Wesley and Co., 54, Paternoster Row, E. C. Mr. S. Starr, the author of this work, has just issued a circular calling the attention of the public to the prophecies which it contains and which he says have already been fulfilled. We have not seen the work itself, therefore we offer no opinion upon it.

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THE PROPHETS OF THE CEVENNES.

BY WILLIAM HOWITT.

CHAPTER II.

IF the story of the Camisards, as related in our first chapter, be wonderful, much more so is it in this. Some of the circumstances related are of a character which demands a faith akin to that which animated these "Enfants de Dieu," Children of God, as they uniformly styled themselves. None but those who are satisfied that the arm of the Lord is not at all shortened since he performed similar marvels for his chosen people in the slaveland of Egypt, in the Deserts of Arabia, and on the hills of Judea; none but those who are so far advanced in a recognition of his plans for the perfection of the human race as to perceive that his operations are not confined to one age, one race or one region, but are likely to be brought into action under like circumstances for like objects, can be competent to receive them. Yet they are based on historic evidences as firm, as concurrent and as reliable, as those which are everywhere and every day received by all classes of men as matters beyond dispute. The facts of our struggles of the Commonwealth; the victories of Naseby, of Worcester, of Marston Moor, and Dunbar, which occurred before, and the military miracles of Napoleon, the overthrow of kingdoms and his own awful overthrow, which have occurred since, are not better attested than the extraordinary events which emblazoned the brief but brilliant period of the inspired life of the Church of the Desert.

All the leaders of the Camisards, men in stern and dreadful earnest, men putting their lives, their fortunes, their families and their country to the hazard on the firm faith in this miraculous dispensation for years: regarding the wonders of inspiration and the wonders of their achievements as one and the same fact; thousands and tens of thousands of their followers, who from witnessing the direct interposition of Heaven amid themselves, as the Israelites of old, lived, fought, suffered and

died under the most exquisite tortures without flinching and without a murmur. All these, their trials, their heroism, their triumphs, their miseries, their deaths, their wasted country, their victory over the greatest military monarch of the age, with all his armies, his generals, his ministers, his priests and jesuits, these are the witnesses for the truths of this history and for its most astonishing incidents. The heroic Cavallier in his Memoirs, and in his sojourn in this and other countries, affirmed solemnly the verity of the whole. The Camisards who reached this country, and amongst them, the brave Elie Marion, the other Cavallier, and numbers besides were ready to confirm the truth of the most startling relations with their blood. For abundant testimonies of the most unimpeachable kind, the reader may refer to the Pastoral Letters of M. Jurieu, printed Anno 1688, 1689. To the treatises of Messieurs Benoist, Brueys, the Marquis of Guiscard, and Mr. Boyer. To the letters of M. Caledon, Madame Verbron, the Marquis de Puyseux, and to the testimonies in form of twenty-six ear and eye-witnesses during their sojourn in London, on oath before Sir Richard Holford and John Edisbury Esquire, masters in Chancery, in 1707, namely:—Messieurs Daudy, Facio, Portales, Vernett, Arnassan, Marion, Fage, Cavillier, Mazel, Du Bois, Madame Castanet, Madame Charras and others; all Camisards, distinguished in this great struggle; and whose descendants at the present day recount with pride their share in these amazing events, and maintain their verity. M. Brueys, in his history of Fanaticism, admits that they are facts proved upon trial, and rendered authentic by many decrees of the parliament of Grenoble, by the orders of the Intendants, by judgments or sentences judicial, by verbal proceedings and other justifying proofs. Catholics of good sense, admits M. Brueys, know not what to think of these things; and the only way out of their perplexity is to attribute the miracles to the devil, or to the amazing force of enthusiasm.

We are assured, however, by no less authority than that of the London *Athenaeum* of March 26th, of this year, in an article on Trollope's "Decade of Italian women," that no amount of enthusiasm will account for such phenomena. "It needed something more potent than all this. There is a supernatural and spiritual agency which Mr. Trollope does not take into account in his estimate of St. Catherine. * * * The religious element environs us all,—'it is about our path, and about our bed'—we all live on the threshold of the invisible world,—every time a man kneels down to pray in church or chamber, he addresses himself to 'the awful presence of an unseen Power.' Catharine dwelt in the heart

of that great mystery,—ordinary men and women live in the visible present, and do not dwell 'in worlds not realized'; yet all the great movements which have stirred the hearts of men like trees of the forests by a strong wind, have had their rise in a fanatical enthusiasm for some religious idea; we say fanatical, because we would express the vehement, absorbing devotion to an idea, stronger than the man himself, which would be insanity if it were not INSPIRATION. Men and women carried away, rapt in a religious idea, have all the small hopes, and fears, and motives, and self-interests, which make men cowardly and inconstant, all burned out of them: their belief in the wisdom and help which come from above, gives them that entire and perfect will which has no flaw of doubt to mar its unity. *They have united themselves to a strength not their own, and transcending all earthly obstacles, and 'it works in them mightily,' as one of them expresses it, 'both to will and to do.'* This mysticism is not amenable to any of 'the laws of right reason,' it appeals to the deep-seated, religious instinct, which is the strongest feeling in man's nature and underlies all the differences of clime and race, and 'makes of one blood all the nations of the earth.' Catharine had this religious enthusiasm; she had that *faith which could work miracles and move mountains.*

Now this is the testimony of a journal which has hitherto pooh-poohed every idea of the supernatural; and has been constantly asking when magistrates convicted and punished fortune-tellers and conjurers, whether it were just whilst they let Spiritualists go free? We desire no stronger testimony. In this luminous, eloquent and philosophical argument lies all that we wish to adduce in the present case. What Catherine of Sienna did, by the same sublime and omnipotent power, the Camisards did, and in a still higher degree. Let not the reader therefore, be startled at the most amazing facts which I am about to narrate; for once let us admit that the least of these things was the work of God, and we can assign no limits to his action. In proportion to the needs of the case was the magnificence of the demonstration.

The simple fact then was this, The natives of the Viverrais, the Cevennes, and those other districts which I have mentioned in the South of France, driven to desperation by those cruelties and monstrous oppressions mentioned, saw no way for them but to cry mightily to God for deliverance; and when all hope had vanished from every other quarter, it came. More or less of this inspiration was manifested amongst the Protestants of the South of France from 1688, the year of our own great Revolution, our own great deliverance from Popery. It was a time when God was working mightily in the earth. From that time, only

three years after the revocation of the Edict of Nantes, the arm of God in wonders began to flash through the southern mountains of France, but it was more pre-eminently in the year 1701, and till 1705 that it displayed itself transcendently amongst the oppressed people of the Cévennes. In one and the same day in many and distant places, numbers of people were seized with a sudden and extraordinary agitation. M. Brueys, in his History of Fanaticism, says, "It is certain that from the month of June 1688 unto the end of February following, there were in Dauphiné, and then in the Viverrais, five or six hundred Protestants of both sexes, who gave out themselves to be prophets, and inspired of the Holy Ghost. The sect of the inspired became in a trice numerous; the vallies swarmed with them, and the mountains were covered. This enthusiasm spread itself, like a flood, with such a torrent, that a conflagration blown with a wind does not spread faster from house to house, than this fury flew from parish to parish. The number of prophets was infinite. There were many thousands of them. The prophets said that their gifts had something in them marvellous and divine, and that they came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with the hand: they fell on their backs; they shut their eyes, their breasts heaved, they remained awhile in trances, and then coming out of them uttered what came into their mouths. When the prophet had been under agitations of body for a while, he began to preach and to prophecy. He pronounced with a loud voice the prayer which the protestants are wont to use before their sermons, after which, with his utmost strength, he sung one of the psalms of Mozart or Beza. "Brethren," the prophet would exclaim, "amend your lives; repent ye; repent ye of that great sin you have committed in going to mass: it is the Holy Ghost which speaks to you through my mouth." They made loud cries for mercy; the hills and all the echoes adjoining resounded with the cry of mercy! And with imprecations against the priests, against the church, against the pope, and against anti-christian dominion.—With blasphemies against the mass: with exhortations to repentance, for having abjured their religion, with predictions of the fall of popery, and the deliverance of the church pretendedly reformed. All that they said at those times was heard and received with reverence and awe. When an assembly was appointed, even before day-break, from all the hamlets round, the men, women, boys, girls, and even infants, came in crowds, hurrying from their huts, pressed through the woods, leaped over the rocks, and flew

to the place of appointment. The least assemblies amounted to four or five hundred, and some of them from three to four thousand."

This is the account of an enemy, but allowing for some distortion and exaggeration, it conveys a vivid idea of this extraordinary outburst of spiritual excitement. It was the same in the Cevennes, in Languedoc, and Provence. It seized men, women, and children of a few months old. The priests, magistrates, and military officers, not only slaughtered, imprisoned, hanged, broke on the wheel, sent to the galleys, and otherwise tortured and destroyed the people for these prophesying, but commanded them on pain of death to forbid their children to fall into such agitations. But the children of catholics were then seized, and prophesied, and the affrighted parents, terrified at the threatened punishments, ran with their children to the magistrates and priests, crying, "Here! cure them yourselves, for we cannot."

It was remarkable that these poor people who spoke a rude dialect, and could not speak good French when not inspired, spoke admirable French when in the inspiration, children the same, and some too young to speak naturally, to the astonishment of hundreds of spectators. Most of the military leaders were prophets or mediums; and both spoke and acted under the influence. Rowland, Cavallier, Castanet, all or nearly, all their great leaders were prophets. James Dubois, of Montpellier, deposed before the magistrates in London that he himself had seen the following leaders in their several inspirations: Ravel, Catinat, Clary, Franceset Sauvage, Cavallier of Sauve, Abraham Mazel, a famous leader, Rowland, the generalissimo, under whom he, Dubois, had served, besides others, including some of the chief women.

There may be some who will ask, why should these inspirations be attended by the agitations described above? We may ask the same regarding all forms of inspiration since the world began. They have attended prophets in all ages, including those of Israel. The Pythian priestesses of Greece, were agitated by convulsions, styled sacred madness, *manisai*. There was something that distinguished the delivery of the Hebrew prophets. When the prophet went to announce to Jehu that he should be king of Israel, the captains at table with Jehu asked "What wants that madfellow with thee?" Or as in the Septuagint,— "What wants that *shaking* fellow with thee?" The saints of the middle ages of the Roman church, as St. Catherine of Sienna, St. Hildegarde and others, had their cataleptic trances. The early Friends were partly called Quakers because they shook and trembled in their delivery. The clairvoyants of to-day as they pass into their peculiar state, exhibit often

the same appearances as the Prophets of the Cevennes. These are symptoms of a spiritual possession or inspiration, probably appointed to denote the advent and presence of it. Let us leave, however, the wherefore, for the facts themselves.

"It would require a volume," says Elie Marion, "to relate all the wonders God wrought by the means of the inspirations, which, in his good pleasure, he gave to us. I protest before him, that generally speaking, they were our laws and guides; and, in truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. It was by inspiration that we forsook our parents and relatives, and whatever was dearest to us to follow Christ, and to make war against the devil and his followers. This was the source of that brotherly love, union and charity which reigned amongst us. It was only by the inspirations that we began the war, and that for the defence of our holy religion. We had neither power, nor counsel, but the inspirations were all our refuge and support. They alone chose our officers and commanders, and by them did they steer. They instructed us to bear the first fire of the enemy upon our knees, and to make an attack upon them with a loud chant of psalms, to create terror. They changed our fearful natures into that of lions, and made us perform prodigies. Taught by them, we lamented not when our brethren fell in battle, or suffered martyrdom: we lamented for nothing but our sins. They were our inspirations which enabled us to repel armies of from 20,000 to 60,000 of the best troops of France. They drew into the bosom of the true Christian Church thousands from the worship of the Beast. They filled our teachers and preachers with words of fire and knowledge far beyond their own conceptions. They expelled sorrow from our hearts in the midst of the most imminent perils; in the depths of cold and hunger in caverns and deserts. They taught us to bear lightly the heaviest crosses and afflictions. They taught us to deliver our brethren from their prisons,—to know and to convict traitors; to shun ambushes, to discover plots, and to strike down persecutors. As these holy inspirations led us to victory, much more gloriously did they enable our martyrs to triumph over their enemies on the scaffold. There it was that the power of the Almighty did great things! That was the dreadful furnace in which the truth and faithfulness of the inspired saints were proved. The admirable words of consolation, the triumphant songs of a great number of these thrice happy martyrs, whilst their bones were breaking on the wheel, and the flames were devouring their flesh, were doubtless a considerable testimo-

ny to these inspirations proceeding from the Lord, the author of every good and perfect gift. These, in fine, were those heavenly gifts and graces, the holiness of whose origin was testified by the events always following the predictions.

Amongst the most marvellous signs which attended these inspirations, was that in the fierceness of their persecutions the prophets, and especially the women, shed tears of blood. You saw many such, says Peyrat, in his "History of the Pastors of the Desert," going from village to village, crying, 'God has given tears of blood to bewail the desolation of Jerusalem!' Baviile, the Intendant, put to death a woman who shed tears of blood. Vol. 1, p. 283. Another frequent manifestation to the inspired was that whole armies of angels encamped about them, and were seen in actual combat with their enemies. When lost in the woods and mountains seeking their religious assemblies, meteors descending towards the spot where they were being held, directed them. "A relative of mine" says Durand Fage, "who was going to an assembly with about a dozen others, of whom I was one, on the way fell into an extacy, and the spirit said to her 'I will cause a light, my child, to direct you to the proper place.' Immediately we saw a light fall from heaven, and knowing the direction of the country, we were satisfied where we should find the assembly. It was not more than a quarter of a league distant, and we had not proceeded five hundred paces towards the spot indicated when we caught the sound of the psalms." Claude Arnassan relates a similar fact. When he and about forty other persons arrived at the place before appointed for the assembly, they found no one there, and judged that some motives of caution had caused them to change the rendezvous. They prayed to God for direction, a meteor fell on a distant spot, and hasting thither in perfect confidence, they soon caught the sound of the psalm, and found the assembly exactly where the meteor had indicated it. Such things were of common occurrence.

But no phenomena were more extraordinary than the inspiration of children, which is attested abundantly by friends and enemies. "The youngest child," says Durand Fage of Aubais, "was a little girl of five years, in the village of Saint Maurice, near Uzes, but it is well known in the country that the spirit was diffused on numbers of young children, some of which were yet at the breast, and of too tender an age to speak, but as it pleased God to announce his wonders by the mouths of babes and sucklings." "I have seen" says Jaques Dubois of Montpelier, "amongst others, a child of five months old, in its mother's arms, at Quissac, which spoke under agitation, interruptedly but intelligibly,

beginning with the regular formula, 'I tell thee my child.' It was as if God spoke through its lips."

"Two of my friends, Antoine Cost and Louis Talon," says Pierre Ver. net of Beauchastel, "w^{ent} to Pierre Jonquet, our common friend, at the Mill of Eve, near Vernoux in Viverais. When we were sitting together, a child of the house called its mother, saying, 'come and see the baby.' Presently the mother came back; desiring us to look at the infant which was speaking. She begged us not to be alarmed, for it was a miracle. We found a child of 13 or 14 months but lying in the cradle, which had never yet spoken or walked. As we entered it was speaking distinctly, and exhorting us like others under inspiration to repent of our sins. More than twenty persons were seen in the room, weeping and praying around the cradle, overcome by astonishment; and crowding round the mother to congratulate her on her happiness to have a child so favoured."

Numbers of such cases are recorded, and says one of the historians of the Church of the Desert, "the spirit rarely descended upon the aged, never on the rich and the learned. It visited youth and indigence, the unfortunate, simple hearts, peasants, labourers, adult young women and children, as well as the preachers and military leaders. But whether the inspirations came through young or old, through man or woman, through warrior or child, its revelations were accordant, simple, positive, and to the purpose. By them they all testify that they were warned of their approaching enemies; were told when they need set no sentinels; when there were traitors amongst them, and by them they were enabled to conquer both man and the elements. Let us give a few of the most remarkable instances of such inspirations.

"Our troop," says Durand Fage, "was once between Nair and La Cour de Creviez, when our leader Cavallier had a vision whilst he was sitting, on which he started up and said these words,—“O my God, how wonderful! I have seen in the vision the Marshal Montrevel, at Allez, giving to a messenger letters against us to carry to Nismes. Let somebody hasten away, and they will find the express, in such a habit, and on such a horse, and attended by such and such persons, (describing all these). Ride full speed and you will meet them passing the Gardon. In a moment three of our men got on horseback, Rickard, Bouvet, and another: and they found the courier in the place, and with the company, just as described by brother Cavallier. The courier being brought to our troop, they found letters upon him from the Marshal, so that by this revelation we happily discovered many things whereof good

use was made in the sequence. The messenger was sent back on foot, I was then present, and saw these things all pass before my eyes."

Spies and traitors who were sent amongst them, were immediately perceived by the spirit and pointed out. Numbers of cases of this kind are given, where the men were seized and searched, and proofs of their guilt found upon them, or who were so struck by the miraculous discovery as to confess it. We must however, satisfy ourselves with a few of the most striking cases. John Cavallier of Sauve, relates the following, which is also related by various other spectators:—"After the battle of Gaverne, in the winter of 1703, we went to refresh our troop at the castle of Rouviere, half a league from Sauve. Being there with my cousin Cavallier, our leader, with several officers of the troop, my cousin said aloud, "I find myself struck with sorrow; some Judas has kissed me to-day.' Nevertheless the dinner came up, and there sate down to table about twenty persons of the troop, and friends of the neighborhood: among whom was one Mazarin, a tailor of Sauve, a professed protestant, who had been a friend of the late illustrious M. Brousson. This man was a confidant too, of M. Cavallier; and every one had a respect for him, because he was a diligent attender of our religious assemblies. He often, indeed, helped to summon them; he received also the contributions of those who yielded us supplies of money, and had himself suffered imprisonment for some of his good works. This man was forty-five years of age.

"When we were at table, Mazarin on the right hand next my cousin, and myself on his left, the spirit came upon me with violent agitations, in the middle of dinner, and among other words it spoke to me were these: 'I say unto thee, my child, one that sits at this table, and has had his hand in the same dish with my servant, has an intention to poison him.' My inspiration was no sooner over, than a female relation of my cousin's in the same room, near the fire fell into extacy, and had these words:—"There is in this company a Judas, who has kissed my servant, and who is come hither to poison him.' As soon as my cousin, now colonel Cavallier, heard what I had said, he ceased to eat, and ordered the doors to be guarded; but when the other announcement was made by the young woman, the guard was doubled. He himself eat no more, but the rest continued their dinner. Before we rose from table, brother Ravanel, who has since suffered martyrdom, was seized also with violent agitation, and by the spirit said:—"Amongst the company at this table there is a traitor, who has received a sum of money to poison my servant, and even the whole troop, if he be able. I tell thee he

has promised the enemy to poison the commander of it; and upon his entrance into this house, he proposed within himself to poison the water of the great cistern, and the bucket in it, in order to poison the flock, in case he should fail to destroy the shepherd.'

"At this very moment, my cousin commanded a guard to the castle cistern, and that the bucket should be flung into it, forbidding any one to draw of the water. At the same instant there came some of the company into our room to acquaint us that brother Du Plan, brigadier of the troop, who was in another room, was surprised by a very extraordinary extacy with agitations extremely violent. I went thither and heard him say:—'I make known to thee, my child, there is a man in this house who has sold my servant for a sum of money, five hundred livres, and has eaten at the same table with him. But I tell thee, this traitor shall be discovered; he shall be convicted of his crime. I say unto thee he meditates at this moment to fling away the poison hidden about him, or to convey the same into the clothes or pockets of some others in the company; but I will suffer him to be discovered, and mentioned by name.'

"My cousin being informed of what Du Plan had said, ordered him to come into a chamber apart, with the three other persons inspired, and all those who had sate at the table with him. There they were searched, and Du Plan coming in at the moment, still under agitation, went straight to Mazarin, and laying his hand upon his arm, taxed him with the crime, in a strain of emphatic vehemence:—'Knowest thou not, O wretch! that I discern all things? I am He that searcheth the heart and the reins; the secrets of all thoughts are open to me. Dost thou not dread my awful judgments? Darest thou deny thy conspiracy with the enemies of my people? Confess, thou miserable wretch, confess!'

"Mazarin in consternation attempted to excuse himself, but Du Plan with redoubled fervour of expression, peremptorily added, that the poison was in Mazarin's snuff box, and in the folding of his coat-sleeve. Then was he fully convicted before us! My eyes were witness of all these passages. The snuff box was taken from his pocket filled with poison, and a packet of it wrapped in paper was found in his sleeve.

"Colonel Cavallier would not allow this traitor to be put to death, as none of the four inspirations had commanded it, but having severely reproved him, at night he was suffered to depart. An order for thanksgiving was issued, and this took place the next day.

"When Mazarin reached home, the reverend fathers, the Capuchins, who had set him to work, vexed at the loss of their money, demanded the repayment of it. The ancient Judas returned his bribe, but this

would keep it. Not being otherwise able to excuse himself to so formidable an accuser as the Governor, he proposed to earn his bribe by giving a list of the persons in the city who were in correspondence with Cavalier, that they might be taken up. In effect, soon after marshal Montrevel coming to Sauve, Mazarin had a conference with him, and the Marshal caused about sixty persons to be seized, among whom I was one. We were carried to Montpellier, and thence by sea to Perpignan. In our passage we met with a great storm, and were sore afraid of being lost. A young lad amongst the prisoners, however, fell into inspiration, and said, "I tell thee, my child, I am he that convoys you; fear not. Within four hours, you shall be safe in port,"—and so it proved.

Cavallier continues that for some cause, which they did not understand, this Mazarin fell under the resentment of his employers, and singularly enough was sent to the same prison, where he was turned amongst those he had betrayed. He came exactly a month after the Camisards, and they were, says Cavallier, strangely surprised to see him. The reproaches of the prisoners and his own conscience, made him keep apart from them in his own cell, where he soon fell into melancholy, thence into illness and died most miserably, having been glad to receive the prayers and friendly offices of his victims.

It is not to be supposed, notwithstanding these extraordinary demonstrations of the divine presence and aid, that the Camisards, any more than the Jews of old, became at once enfranchised from human weaknesses, or were made perfect. They had their occasional want of faith, when the terror of their enemies triumphed over their consciousness of God's presence: they murmured, and erred. They were not exempt from that severe martyrdom which God in all ages has permitted to prove his church. It required frequently all the firmness and faith of the leaders to keep their people right, as it did in Moses with his Israelites. When the Lord's supper was celebrated, however, the leader, under immediate inspiration singled out such as should not be allowed at first to partake of it. The people excepted, always received the reproof with humility and signs of repentance. Elie Marion in the *Théâtre Sacré*, gives an instance. "Brother Abraham Mazel here performed an extraordinary function. He was led by the spirit to take his place near the table, with his face turned towards the assembly, and as the people approached, under immediate direction of the spirit, he excepted such as were not duly prepared. He exhorted them to retire and engage in prayer, and then return. This being done in words of brotherly love, they received them in deep humility, went away weeping, and praying

earnestly to God for pardon and grace, and then returned, and were admitted to the sacred rite."

But amongst the most miraculous facts asserted by the Camisards was that the bullets of the enemy were deadened in the cases of those who were told beforehand that they should not fall. "God" says Fage, deadened the force of the enemy's bullets. I can confidently assert, that as God deprived the fire of its power, and did astonishing marvels of this kind amongst us, so he annihilated the force of bullets in the cases of these beforehand promised security by the spirit. One of our soldiers showed his jacket pierced by thirty-six bullets, some within two finger-breadths of each other, and that full on his body. He assured me that he took out three balls which lay flattened betwixt his shirt and his flesh. A friend of mine had his cap pierced by a ball, and took the ball out of his hair on the side of his head."

But the most astonishing were those miraculous testimonies by fire to which all the Camisards bear the most positive and calm evidence. To confound the murmurers, says Fage, who had let in doubts of their chief, because he was willing to treat with Villars, "Cavallier, when two thousand of the Camisards were praying in the open air at Calvisson, ordered a great pile of vine and olive branches to be made. A young woman, accompanied by two young prophets, who exhorted her to have faith in God, approached it. She fell on her knees and prayed with ever-augmenting fervour, that God would confer on her exemption from the power of fire. She commanded the whole multitude to kneel, menacing with the wrath of God all who refused to prostrate themselves before his glory which he was about to reveal in wonders. She then arose, entered the flaming pile, walked through it, returned, entered and returned again three times. The multitude bursting into tears, cried aloud in admiration of the marvels of God. Silence being re-established, she fell on her knees, and prayed that she might be permitted to take fire in her hands as if it were water, and that instead of burning, it should refresh her. She arose, took coals of fire in her hands, held them, and then casting them back, followed by the two prophets, she retired into the crowd rejoicing and blessing God.

The great trial of faith by fire, however, which is most celebrated by all the Camisards, was that of Clary, one of their prophets and leaders. Cavallier, afterwards Colonel in Spain, having called a religious assembly near the tile-kiln of Serignan, betwixt Quisac and Somiere, on Sunday in August 1703, at about three in the afternoon, brother Clary, says Durand Fage, who was of our troop, a young man of about eight-

and-twenty, who had care of the provisions, fell into an extacy. He declared that there were two persons in the assembly who came thither to betray us, and that if they did not repent of their design, he himself would discover them in the name of God. At these words, Cavallier, not questioning the truth of the inspiration, ordered about 600 soldiers to surround the congregation, and to suffer no one to depart. Clary continuing under inspiration, strongly agitated, his eyes closed, and his hands lifted up, immediately walked forward, and laid his hands on one of the traitors. The other, seeing his accomplice thus miraculously discovered, threw himself at the feet of Cavallier, confessing the guilt of them both, and imploring pardon. Cavallier ordered them to be bound and reserved for the judgment of the assembly: but Clary, still in extacy, cried aloud, that there were some present who suspected an understanding betwixt him and the two seized; therefore, God would manifest his own power, and confound their disbelief. At that instant his agitation became greater than ever, and he cried out, in the spirit:—"Oh! people of little faith, do ye doubt my power, after all the wonders I have shown you. I tell thee, my child, that I will display my power and my truth. I command that a fire be lighted, and that thou place thyself in the midst of it. Fear not for the flame shall not touch thee."

When these words were heard, there was a loud outcry of those who had doubted, begging pardon, and declaring themselves satisfied; praying God to spare the trial by fire, for they acknowledged that he knew their hearts. But Cavallier ordered the fire to be made. I was one of these, says Durand Fage, who fetched wood for it, and the branches being dry, for they had been collected for the use of the tile-kiln, the pile mingled with larger boughs was raised in the midst of the assembly. The fire was lighted, whether by Clary himself or not I do not know, but when the flame began to mount, he went into the midst of it, and stood with his hands elevated, clasped together, and still in extacy. Clary had on a white blouse which his wife had brought him that morning, and he went on speaking amongst the flames, though what he said could not be understood, for besides the assembly which consisted of five or six hundred people, the circle was surrounded by the 600 men, under arms, and all were on their knees, weeping passionately, praying, singing psalms, and crying "Pardon! Mercy!" The fire was made in a low spot so that all round on the hill sides could see it, Clary in the midst of it, and the flames meeting above his head. The wife of Clary was near the fire in an agony of terror and praying vehemently to God. I stood at her side says Fage, supporting her and encouraging her all that

I could. There were near her also two of her sisters, her father, one of her brothers, and several of the relatives of Clary. Those who collected the wood, also thrust the scattered branches into the fire till the whole was consumed. When the wood was burnt down and ceased to emit flame, Clary, at the end of about a quarter of an hour, walked out of the burning cinders, still under inspiration, but wholly untouched by the fire. His friends rushed to embrace him, and to congratulate him on that wonderful proof of his faith. I was one of the first, says Fage, to embrace him. I examined his white blouse, and his hair, and on neither could I discern the least effect of the fire. His wife and relations, were in transports of joy, praising God. Cavallier ordered a general prayer and thanksgiving for this great miracle, which God had vouchsafed to confirm the faith and courage of his servants. But to impress upon the doubters their crime, and to prevent a repetition of a scandal which shook their theocracy to its base, he prepared to administer the Lord's supper, and sent back all those who had doubted and murmured, as Salomon had done when he celebrated Easter at Vernedes. They were only admitted to that privilege after deep repentance, tears and prayer. Then this remarkable occasion was concluded by the triumphal singing a French version of the 104th psalm :—

Bénis le Seigneur, ô mon âme !
 Seigneur ! maître des dieux, roi de l'éternité,
 Sur ton trône éclatant, ceint d'un manteau de flamme,
 Tu régnes, couronné de gloire et de beauté !

By this sublime display of the Divine presence, the faith of the Camisards was raised to a pitch of ardour which for a long time carried everything before it. With all their errors, their sufferings and slaughtering, they eventually compelled Louis with his sixty thousand men, and his most consummate generals, to make peace with them, though it was a hollow one. They lived to see the haughty monarch reduced to the utmost humiliation before his enemies ; compelled to sue for peace ; compelled to strip his palaces of their most precious things, and the very gold from his throne to maintain the war. They saw their brutal enemies and persecutors, Louvois and Baviile, and many others, die in disgrace and wretchedness. They saw the monarchy, which in its pride, sought to trample down all protestant Europe, brought into the most fearful condition. The throne surrounded by furious menaces ; every class groaning and murmuring ; the nobles over their ruin and their abasement, the merchants and manufacturers over their bankruptcy ; the peasantry in their misery, the catholics scourged by the war as they had scourged the protestants by persecution, all oppressed by the weight of a sceptre which had lost its splen-

dour, and grew more heavy with the old age of the monarch. At length he himself died, humbled, wretched, and without consolation, mid the throngs of his women and his priests. They were amply avenged, and what was more, they were preserved, amid many sorrows, and their children at the present day still occupy their mountains, made for ever illustrious by their fame, and still glory in their faith. All the slander and misrepresentations of their enemies have not been able to hide the wonderful truth. Their own hostile narratives only confirm the simple but surprising narratives of the Camisards. The priests and magistrates endeavoured to weaken the account of the fire-trial of Clary, by asserting that it was not true that he entirely escaped injury: that he was considerably burnt about the neck and the hands! To which those who read this statement will naturally reply:—"That is sufficeint. If after standing a quarter of an hour in a flaming pile, sufficient to consume a martyr to ashes, Clary was only 'considerably burnt about the neck and the hands' we ask no greater miracle."

Even the historians of these scenes who assume the ground of impartiality, and relate these things, with the qualifications, "as they believed", "as they assert," "as they thought," we find continually forgetting themselves, and breaking out into the most ample admission of their own faith in these marvels. Thus Peyrat in his "History of the Pastors of the Desert." Vol. iv, p. 179, "Since Voltaire, it is difficult in France, to speak of prophecies and prodigies, without being overwhelmed with sarcasm and derision. Nevertheless, extacy is an incontestible and real condition of the soul. Phenomenal to-day, it was common in the infancy of the human race: in the early days of the world, when God loved to converse with man in his innocence, on the virgin soil of the earth. It was a kind of sixth sense, a faculty by which Adam contemplated the invisible, conversed face to face with the Eternal Wisdom, and like a child with its mother, lived with his Creator in the delicious groves of Eden. But after the fall, heaven became closed, God rarely descended amongst the lost race; man's divine sense was withdrawn from him, and the prophetic gift was only at intervals accorded to extraordinary messengers, charged with words of menace more frequently than those of love. All the primitive nations, Indians, Persians, Phœnicians, Greeks, Latins, Celts, Scandivians, have had their Yogees, their Magi, their Seers, their Heirophants, their Sybils, their Druids, their Bards and Scalds, living in solitude, proclaiming the future, and commanding the elements. Scripture, so to say, is but the history of the Hebrew prophets, defenders of the Mosaic Law, and teachers of the people of Israel. Their mi-

raculous appearance was irregular till Samuel, who united them into a body, and established the sacred school of the prophets on mount Na-joth. When the Jews became unfaithful to the Mosaic institution, the democratic judge, reluctantly conceding their desire, gave them as a counterpoise to royalty, the school of the prophets, which became a kind of theocratic tribunal.

"The prophets, in effect, appear always in the Bible as the divine tribunes of the people perpetually in conflict with the kings, whom they deposed and put to death, and who persecuted and exterminated them in return. The giant of the Hebrew prophets was Elijah. The Tishbite appears to have had for a soul, the lightning of Jehovah itself. In the caves of Carmel, where he lived like an eagle, in the presence of the sea, and above the clouds, the terrible prophet watched at once over Jerusalem and Samaria. To attest his divine mission, the Lord gave him empire over the elements. At his voice the sun consumed the earth, the clouds arose from the sea, fire descended from heaven upon the altar, and devoured the sacrifice. His mission terminated, the prophet ascended to Jehovah in a car of fire drawn by the steeds of the tempest. Elijah comprehends in himself all the gigantic and sombre poetry of the heroic age of the Jews. The Reformation poured into the modern world like an inundation, the Hebrew genius, and the ancient civilization of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod of Luther who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages, precipitated themselves into these lakes of life. They plunged into them, they revived, they purified themselves, like birds which, after torrid heat drink and wash themselves in the fountains. In this universal regeneration, they were born again demi-Israelites. Heirs of the people of God, who are themselves for the present rejected, they to-day enjoy their laws, their customs, their phrases, their names, their hymns, their symbols, even to their very prophecy, and to those extatic visions in which God appeared to the patriarchs in the deserts of Asia. The revolutions of the protestants have elevated their faith which in the tempestuous fires to which it has been subjected has sometimes boiled over all bounds, rising like steam towards the clouds, and descended in storms. The German Reformation produced the Anabaptists, and the Peasant War: the English Reformation, the Puritans; and the Revocation of the Edict of Nantes, the Camisards."

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SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER.

NO. XIV.

GUARDIAN ANGELS AND MINISTERING SPIRITS.

IN all nature we may observe a contrasted duality.—Positive and Negative—Light and Darkness—Good and Evil : and the potency of an influence for good, when that influence is perverted, becomes, in general, the measure of its capacity for evil. Man, on earth, stands midway between opposing forces; he may yield to his lower nature, and to the promptings of evil within and around him, till he sinks to the lowest hells of godlessness and sensuality : or, he may become the willing recipient of influx from the highest heavens, and, by co-operating therewith, conquer the hells, and ascend the mount of transfiguration, at the summit of which he becomes transformed into the likeness of the angels. This life-struggle is the epic of humanity ;—the “ Holy War ” that is ever waging between the armies of Immanuel and the hosts of Diabolos for the town of Man-soul. “ If the Lord be God follow him, but if Baal be God, then follow him,” is the challenge, which down the long line of ages comes direct to every man. Yes ! life is a battle and a march ; and well for man that it is so ;—that he is endowed with a nature in discrete degree above the beasts of the field—and is constituted a moral agent—a responsible being, with a capacity of progress bounded only by the Infinite will.

We think it was Queen Elizabeth, who wished her portrait to be painted without shadows ;—forgetting that where there are no shadows, is just where there are no lights ; and were the moral world all lights and no shadows, as some think they would like to have it ; were there no difficulties to surmount, no perils to brave, no temptations to resist, no sacrifices to endure ; where would be those virtues and qualities which ennoble and dignify our nature.

To apply these reflections to the subject of our last article, and to the question so often put, “ How is it that in intercourse with the spiritual world men are subjected to the deceits, temptations, and molestations of evil spirits ? let us first put the question in a more general and comprehensive form, thus ;—“ How is it that men are subjected to the influence of evil spirits in the mortal body, and out of it ? ” We place the question on this broader basis to indicate the analogy which we believe exists between the spiritual and the natural world ; and, so put,

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we think the question cannot be satisfactorily answered without considering this farther and deeper one "What is the chief end and aim of our present life"? If it be "happiness" as the poet affirms; that is, present happiness; then, looking at the world as it is, we cannot help thinking that the design, has, in part, miscarried; but if, as we believe, our present life is designed chiefly as preparatory for a life beyond, that its work is educational, that we form here the groundwork and basis of a character that will endure through the ages;—then, it seems to us, that these mingled and opposing influences are those best adapted for that development and discipline, that exercise of our spiritual nature and faculties which we need. In this view, not only the temporal calamities of life,—losses, sickness, bereavement; but also the spiritual evils and temptations to which we are subject, may be a means of quickening our spiritual life, and deepening our sense of its infinite issues, and of the need we have at all times to be, careful, prayerful, truthful, and earnest; shaping our course by the polar star of right, regardless of the ever-shifting and delusive lights of a temporary expediency. No evil need be wholly so to us. "There is a soul of goodness in things evil had we but patience to distil it out." Of one thing we feel assured; Spiritualism may be a means of calling out and intensifying the deepest and most interior principles of our nature;—of elevating us to a higher sphere of spiritual life; or, of sinking us lower in the godless depths of an unregenerate humanity.

In our last article, we exhibited "the night side" of Spiritualism: in this, we purpose to present it in a more attractive and winning guise. *Guardian Angels!—Ministering Spirits!*—the theme suggests all genial and sunny thoughts, it lays deep hold of our affections, it comes to us like the recollections of childhood,—like the remembrance of those loving mother's-eyes that beamed upon us in infancy. Yes! it is not a fossilized dogma, but an instinctive and vital belief,—a revelation written in the heart, and which shines luminous there, and not less so in the pages of the sacred volume. Let us briefly advert to some of the proofs and illustrations of it which that volume contains.

Without going so far as to aver with Swedenborg, that *all* angels were once men, (for in the boundless spiritual universe of God there may be beings in comparison with whom man is but a Zoophyte) we may yet as a preliminary observation remark that in the Bible the term Angel (messenger, or one sent) is significant not of nature but of office.* I. that "angel" and "man" are often used indifferently as synonymous and interchangeable: II. that angels are seen as men: III. that the angel who appeared to John the Revelator plainly asserted

* I.—Haggai i. 13. Matt. ii. 7. Rev. ii. 1, 2. II. Judges xiii. Dan. ix. 21. Luke xxiv. 4. compare with John xx. 12. III. Gen. xix. 1, 10, 11. Acts x. 3, 30. Rev. xxi. 17.

"It has been asserted by some writers, that, in the angelophanies both of the Old and New Testament, the angels assumed a material body for the purpose of making themselves visible to men. It is a sufficient reply to this,—first that there is not a shadow of evidence for it, and that you might just as well assume that human beings have no bodies except while you are looking at them; and, secondly, there is evidence enough against it in the facts of the case. The disappearance of the angel is as sudden as his appearance. What becomes of the assumed material body when he has done with it? According to this notion, when he disappears he ought to leave a corpse behind him." *Foregleams of Immortality.*

his humanity: IV. and that St. Paul, after dwelling upon the worthies of the Old Testament who had "all died in faith" speaks of them as "a great cloud of witnesses" encompassing us about: V. but whether there are angels who generically, or, in discrete degree, differ from spirit-men, or not: the Bible clearly teaches the constant care and vigilance of the angels in our behalf: VI. and gives us many illustrations of the fact that they are an "innumerable company" employed on errands of mercy to men. The angels who met Jacob were so numerous, that he called the place where he met them Mahanaim or "the two hosts." When the King of Syria sent "a great host" to seize Elisha; the prophet, speaking to his servant of their (to him) invisible guardians; comforted him with the assurance,—“they that be with us are more than they that be with them”; and when the young man’s spiritual sight was opened, he beheld “the mountain full of horses and chariots of fire” round about Elisha: VII. angels delivered Daniel from the Lions, the three Hebrews from the fire, and Peter from prison. We read even of Jesus, that “an angel strengthened him,” that “angels ministered to him,” that “two (spirit-) men, which were Moses and Elias, appeared in glory and talked to him,” and that, when betrayed to his enemies, he said to the disciple who drew a sword to defend him, “thinkest thou that I cannot now pray to my Father and He will presently give me more than *twelve legions* of angels.” The Rev. Richard Baxter, after replying to various objections to this doctrine of angelic ministration, and citing numerous scripture-illustrations of its truth; says, “above *two hundred and sixty times* are angels mentioned in Scripture, and yet how little notice do we take of their help.”

In addition to the class of passages in Scripture adverted to, there is another class of texts which appear to favour the belief, that a spiritual or celestial guardian-angel is specially attached to some individuals, if not indeed to all. Thus, Jacob, speaking of his grandsons, exclaims, “the angel who redeemed me from all evil, bless the lads.” In Ecclesiastes we read “Say not before the angel that it was an error.” Judith, (Apocrypha) says, “His angel hath been my keeper, both going here and abiding there, and returning from thence.” and Jesus speak-

IV. Rev. xxii. 8, 9. V.—Heb. chap. xi, xii. 1. VI. Psalm xxxiv. 7. Psalm xci. 11, 12. Heb. i. 7, 14. We think that the 14th verse of this chapter sets forth clearly that ministration to the servants of God is a *universal* angelic mission—the *established law* of the celestial world. In reference to verse 7, see Bloomfield’s Commentary on the Hebrews. VII. The Rev. S. Noble observes on this text, “The prophet doubtless being the immediate agent of God, was in consociation with the angelic world, and in the midst, as to his spirit, of guardian angels: but his servant did not see the angels themselves, but appearances representative of the defence and protection, which, by the ministry of angels, surrounded him from the Lord.” The Rev. J. Simpson, remarks on the same passage, “Angelic spirits, as chariots and horses of fire” surround, not only the prophets of God, but even the weakest christians; and, were our eyes opened by the Divine illumination and power, we should always perceive them encamped around us as our guardian defenders against the legions of our spiritual foes.”

*We are aware that many divines consider that by “the angel” in this and other texts, we are to understand God—the second person in the Trinity. We have not space here to discuss the truth of this opinion, but we think its fallacy has been sufficiently shown by Baxter and other writers. See Baxter’s certainty of the World of Spirits; Chap. “concerning Angels.”

ing of little children, says "Their angels do always behold the face of my Father which is in heaven." The prevalence of this belief in the Apostolic Christian Church may be inferred from the fact, that, when Peter, after the angel had delivered him from prison, went to the disciples, they would not at first believe that it was him; but said, "It is *his* angel." This expression becomes still more significant, when we bear in mind that in the East to this day, a man's guardian spirit is held to be a sort of double, or *doppelganger* of himself; and is styled "*his* angel."

The belief that a spiritual and celestial guardianship is exercised over mortals is diffused beyond either Judaism or Christianity. As remarked by Archbishop Tillotson. "This doctrine of Angels, is not a peculiar doctrine of the Jewish or Christian Religion; but the general doctrine of *all* religions that ever were, and therefore cannot be objected against by any but Atheists:" and the author of "An Enquiry after Happiness" (published 1692) observes "I cannot think that the Order, Beauty, and Greatness of the Creator, the fixt and constant returns of fruitful seasons, the filling men's hearts with food and gladness, were the only testimonies which God gave the Gentiles of himself and his care for Mankind; when I read in *Daniel* of the Princes of *Græcia and Persia*, and find that Provinces were committed to Angels as the Viceroys and Lieutenants of God, I cannot think that these devout and charitable Spirits did with less zeal in their Provinces labour to promote the honor of God, and the good of Man, than evil Spirits did the dishonour of the one and the ruin of the other: and unless the frequent appearances of Angels in the beginning had possessed men's minds with a firm persuasion that there was a constant commerce maintained between Heaven and Earth: and that Spirits very frequently did visibly engage themselves in the protection and assistance of Men; I cannot as much as imagine what foundation there could be for the numerous impostures of Oracles, or upon what ground the custom of putting themselves under the patronage of some Tutelar Spirit, could have prevailed in the Pagan world. I do not therefore doubt, but that the Gentile World received very many good offices and advantages from good Angels, as well as suffered many mischiefs from evil ones: and I think I might with good probability believe that every good heathen as well as *Socrates* had the assistance of a good spirit very frequently."

In the earliest literature of classical antiquity, we find traces of this belief. *Hesiod* speaks of spirits

"By great Jove designed

To be on earth the guardians of mankind.

and both *Homer* and *Virgil* furnish instances of apparitions, warnings, and predictions of spirits to mortals. The Roman men swore by their *Genius* or good spirit* Both Greeks and Romans had their *lares* and *lemures*; the *lemures* were

* The Rev. H. Thompson remarks, "The genii were deities of an inferior rank, the constant companions and guardians of men, capable of giving useful and prophetic impulses, acting as a sort of mediator between the gods and men. Some were supposed to be friendly, others hostile, and many believed one of each kind to be attached from his birth to every mortal: that of each individual was a shadow of himself."

It may be observed, that the *Koran* assigns two angels to every man, one to record

evil spirits who haunted the wicked and impious; the *lares* (familiares) were the spirits of virtuous men who were believed to exercise a special guardianship over households and families. At the feet of the image of the *lar* was usually placed the figure of a dog, to intimate vigilance. Plautus represents a *lar* as using these words:—

“I am the family *lar*
Of this house whence you see me coming out.
'Tis many years now that I keep and guard
This family; both father and grandsire
Of him that has it now I aye protected.

The Romans also had their *Lares Urbani*, who presided over cities, their *Lares Marini* who presided over the sea, etc. Many of the Roman coins were inscribed “To the *Genius* of the Roman people.”

The faith of Latin Christendom, especially in the middle ages, does not appear to have differed very widely in this respect from that of Pagan Rome. Occupations and Professions, Cities and Kingdoms, had each their Patron-Saint—their guardian and protecting Spirit. And the Romish calendar may serve to show that this faith is not extinct, and is not repudiated by the Romish Church. That each individual has his guardian angel, has always been a favourite tenet of that church: thus, the Rev. Alban Butler, says, “Amongst other adorable dispensations of the divine mercy in favour of men, it is not the least; that he has been pleased to establish a communion of spiritual commerce between us on earth and his holy angels, whose companions we hope one day to be in the kingdom of his glory. It is clear in the Holy Scriptures that the angels receive their very name from their office, in being employed by God in executing his commissions in our favour. That particular angels are appointed by God, to watch over each among his servants, is an article of the Roman Catholic Church of which no *ecclesiastical writer in the pale of the Church ever entertained the least doubt*. That every man even among sinners and infidels, has a guardian angel, is the doctrine of the most eminent fathers, and is so strongly supported by the most sacred authority, that it cannot be called in question. The same writer quotes St. Bernard, as saying, “consider with how great respect, awe, and modesty, we ought to behave in the sight of the angels, lest we offend their holy eyes, and render ourselves unworthy of their company. Woe to us, if they who would chase away our enemy be offended by our negligence, and deprive us of their visits . . . Above all, the angels of peace expect us to live in unity and peace.” Indeed, this belief in Guardian Angels has been carried so far in the Romish Church, as, in the opinion of many Protestants, to become a species of idolatry; and there is no doubt that this is one of the chief reasons why in Protestant communities the doctrine is so generally looked upon with distrust, and even when it is believed in, is seldom prominently brought forward: “but surely,” says Tillotson, “we may believe they (the angels) do us good, without any obligation to pray to

his good, and the other his evil actions; they are so merciful, that if an evil action has been done, it is not recorded till the man has slept; and if in that interval he repents, they place on the record that God has pardoned him. The doctrine of angels also occupies a prominent position in the Jewish Rabbinical and devotional books.

and may own them as the ministers of God's providence, without making them the objects of our worship." As Baxter remarks, "It is a doleful instance of the effect of a perverse kind of opposition to Popery, and running from one extreme to another, to note how little sense most Protestants show of the great benefits that we receive by angels. How seldom we hear them in public or private, give thanks to God for their ministry and help? and more seldom pray for it. When hear we any ministers teach believers what love and what thanks they owe to angels? Whereas the excellency and holiness of their natures obligeth us to love them, and their love and care of us, bespeaketh thankfulness; yea, we have teachers that would persuade men that this savoureth of Popery, and doth derogate from Christ; and yet if the people love and honour and maintain them, they take this to be no derogation from Christ; as if *they* were more amiable than angels, or Christ may not use the ministry of angels as well as *theirs*."

Many however, of the most eminent Protestant-reformers and writers have maintained the truth of the doctrine in question. Luther, after quoting some Scripture passages which favour it, says, "Now whosoever, thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint hearted, nor make any doubt of the angels' watching and protection; for most certainly they are about thee, and carry thee upon their hands. How, or in what manner it is done, take thou no heed; God says it, therefore it is most sure and certain." Melancthon, believed that he had himself seen an angel, by whose timely warning, communicated to him, his friend Gryncous was saved from great peril. Bishop Hall, says with great humility, "It is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God, for the continual assistance of those blessed and beneficent spirits. Oh! that the dust and clay were so washed out of mine eyes, that I might behold, together with the presence, the numbers, the beauties, and excellencies of those my ever present guardians." In reply to the question "Whether hath every one a particular angel to attend him?" Bishop Beveridge answers—"As for the wicked, it cannot be supposed that the good angels are for their company. But that those who are truly pious, have every one his angel always with him, is very probable." Among Nonconformists, Dr. Owen, says, "Great is the privilege, manifold are the blessings and benefits that we are made partakers of, by this ministry of angels." Richard Baxter, exclaims, "Oh! if the eyes of Christians were but opened to see their glorious attendants, they would be more sensible of this privilege, and more thankful than now they be. Some common benefits, even common men may have by these angels, while they forfeit not their helps, but not those special benefits as the saints." "For my part," he adds, "I have had many deliverances so marvellous as convinceth me of the ministry of angels in them." John Wesley, in a sermon on Heb. i. 14. says, "May they (the angels) not also minister to us with respect to our bodies in a thousand ways which we do not understand? They may prevent our falling into many dangers, which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes. How many times

have we been strangely and unaccountably preserved in sudden and dangerous falls; and it is well if we did not impute that preservation to chance, or to our own wisdom or strength. Not so: God, perhaps, gave his angels charge over us, and in their hands they bore us up. Indeed, men of the world will always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den. But he himself ascribes it to the true cause: 'My God hath sent his angel, and hath shut the mouths of the lions.'—Daniel vi. 22.

"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is effected by the ministry of an angel. And perhaps it is owing to the same cause that a remedy is unaccountably suggested, either to the sick person or some one attending upon him, by which he is entirely cured.

"It seems, what are usually called divine dreams, may frequently be ascribed to angels. We have a remarkable instance of this kind related, by one who will hardly be called an enthusiast, for he was a heathen, a philosopher, and an emperor; I mean Marcus Antoninus. 'In his meditations he solemnly thanks God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal.' And why may we not suppose that God gave him this notice by the ministry of an angel?

"And how often does God deliver us from evil men by the ministry of angels; overturning whatever their rage, or malice, or subtilty had plotted against us! These are about their beds, and about their path, and privy to all their dark designs; and many of them undoubtedly they have brought to nought, by means that we think not of. They can check them in their mad career by bereaving them of courage or strength; by striking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden things of darkness, and show us the traps laid for our feet. In these and various other ways they hew the snares of the ungodly to pieces."

Charles Wesley, (the brother of John Wesley) sings

"Angels, where'er we go, attend,
Our steps, whate'er betide,
With watchful care their charge defend,
And evil turn aside.

"Their instrumental aid unknown,
They day and night supply,
And free from fear we lay us down,
Though Satan's host be nigh.

"Our lives the holy angels keep
From every hostile power;
And unconcerned we sweetly sleep,
As Adam in his bower."

And in a similar strain Dr. Watts sings

"He bids his angels pitch their tents
Round where his children dwell;
What ills their heavenly care prevents
No earthly tongue can tell."

Dr. Dwight, of America, says, "They (the angels) do not disdain nor grudge

to minister to the wants and to the relief, to the instruction and the comfort of men: who compared with them, are only worms of the dust."

During the past year, one of the most eminent Independent Ministers in London, the Rev. W. Landels, preached a sermon on "Ministering Spirits;" (which has been printed and widely circulated.) In this sermon, he says, "Their (the angels) ministry is not a matter of inference chiefly, but of direct and unmistakable testimony. The Scriptures distinctly and positively affirm that holy angels are our attendants, and perform for us various services." These services he enumerates, with illustrative citations from Scripture. Again, after quoting texts in proof, that the Bible sanctions the belief in "Ministering Spirits," he says, "The testimony of these passages is not to be set aside by the fancy to which some so tenaciously cling, that they relate exclusively to the past; for they make no mention of one time more than another. They describe the privileges of the righteous, without reference to time, and throughout every age of the Church's history. Moreover, it should be remembered by those who are so ready to refer them to the past, that the present dispensation is not distinguished from those which preceded it by less, but by greater privileges. It cannot be denied that we need the aid of unseen beings as much now as ever—that their protection, their succour, their gentle influences, the consolation which they minister, are as much required as at any former age. And if equally needed, surely in an age of greater privilege we are not to suppose that their services have been withdrawn. To me the doctrine of ministering spirits, next to the revelation of God's Fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the church's belief in it, and teach her what it implies, is to render her most valuable service."

These are testimonies of men whose fame is in all the churches; and they may serve to show that Spiritualism, is not essentially, a new doctrine, and though it may be fashionable just now, to affect a contempt for it as a vulgar superstition, and thus save the expenditure of argument which might not be readily forthcoming; yet we venture to think, with all due respect to modern philosophers, that the authority of Scripture, the faith of ages, and the deliberately expressed opinion of thoughtful men, whose views, apart from this question, have weight with the Christian world, should lead them to consider that possibly the subject may have some claims to a candid and serious consideration.

We are aware that some of the modes of celestial and spiritual intercourse of our day, were foreign to the thought of, and were indeed unknown to, many of the illustrious men whose testimonies we have cited; but they admit the fact of continued Angelic and Spiritual ministrations; and where this is conceded, the question whether or no it takes place in the ways that Spiritualists allege, is simply a question of fact, to be determined by the evidence presented. We say, *first* inquire into the facts, and *then*, form your judgment: we ask no more. But even on the *a priori* ground we think it may be expected that the means by which celestial and spiritual intercourse with men is carried on should vary in different ages to meet men's varying needs; and it appears to us that the current spiritual manifestations are peculiarly adapted to meet the wide spread materialism of the present time.

We have sought in this Essay, to illustrate the belief in Guardian Angels and Ministering Spirits, rather than to demonstrate its truth: the latter attempt indeed could not have been made, without first proving the truth of other facts and beliefs upon which it is dependant, and which we have here assumed; but in the words of a distinguished writer on Philosophy—Dr. George Moore, Author of the "Use of the Body in relation to the Mind" we may say that "the philosophy which fails to find her desired substitute for religion, also fails to prove that there is any absurdity in believing in these ministrations of angels which Christianity intimates," and by which, "worlds upon worlds of varied intelligences are bound together in the community of necessity and existence." It is true that it may be easy to excite a smile at some of the concomitants with which this belief is at times associated, though even these are often only the confounding of a truth with the symbol by which it is expressed; but, apart from these accidental associations, we see no absurdity in a faith which has proved a source of rest and strength, of comfort and hope to men in every age;—which has been the inspiration of genius, and is consecrated by the best feelings of the heart.

The belief in Guardian Angels and Ministering Spirits is not and cannot become a barren creed if we think upon it, and allow it to work out its natural results. The thought that holy angels surround us, that we are watched by pure and loving eyes, that those whose memories we cherish and revere are still with us, interesting themselves in our welfare—guarding us from evil, and directing and strengthening us in the path of duty, surely cannot fail to exercise upon us an influence of the most salutary kind. May we strive after that holiness which alone can render us meet companions of the

"Bright ministers of God and grace."

"O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen." *The Book of Common Prayer. Collect. St. Michael and all Angels.*

FACTS IN SWEDEN. The Baron Dirckinck Holmfeld, of Denmark, but at present in London, writes to us as follows:—

"Some people are inclined to think that the "spiritual manifestations," or the phenomena ranged under this head, are limited to certain countries; that, born in America, they were, as it were, transplanted to England, and thence to France. There is some error in the view thus taken. In the course of time Spiritualism has had its periods of frequent occurrence, and again of rarity, so that sometimes it has nearly disappeared, again to come up at a subsequent period with more prominence. So it is also as to the places of its appearance, some countries being at certain periods the central stages for its manifestation, while in others it seldom occurs, and in others all records of it are totally wanting.

Some facts and states which have recently been observed in Sweden, most certainly show that the spiritual impulses or manifestations are working in a more

universal way or sense, while the form in which they work is very different and variable. The religious movement amongst the lower classes of Sweden and Norway, will, as to the manner in which it works and spreads, scarcely be explained otherwise, than by a spiritual influence and touch. But such influence has been so common through various periods and in various countries that nothing that strikes us, no particular spiritual cause is easily recognized in it. People pass it by without noticing it, while solitary facts, like that of the young ladies in a part of Piedmont, climbing on trees and roofs, and withstanding the exorcisms of the priests, are apt to strike people's attention as more extraordinary. Such are the facts which occurred, during the last few years, in some parts of Sweden, of which, from remembrance, I can give only an incomplete sketch.

In the vicinity of Carlshamn, (Bleking) the peasant-population generally were impressed by the idea that the citizens in that town had formed a cannibalic scheme of slaughtering and eating them when coming to town; and as the farmers would not altogether desist from bringing their produce to the market, they generally went there with the greatest anxiety and circumspection, taking care however not to enter into houses or private places, and to be able to retire on the slightest cannibal demonstration of their supposed enemies. Cases occurred such as that of a peasant-woman making her bargain from the street with the landlady inside the house, and leaving all her stores in her haste to retire quickly, when the latter called on her husband for the money wherewith to pay her. Such was the epidemic terror which for a considerable time had possession of their minds, and which no reasoning could remove. Of greater importance was the current far spread epidemic—spiritual disease in the *Dalar* in Sweden people believing that their neighbours regularly went to the witches' meeting-places, far off, just as we know the sad stories from three hundred years ago. Hundreds of children deposed before the magistrates that in the night they had been carried away by such or such a one, and had travelled to the place of meeting in their mysterious company. Denunciations became common between suspected parties, the one child telling that it had seen its comrade carried by some woman, who was named, and parents began fighting to save their children by denouncing the evil deeds of the supposed witches. It appears to me that some sudden, or irregular, or demoniacal influence from the world of spirits, is the cause by which phenomena so far extended, are easiest to be accounted for. If we only knew what of the kind is going on in different parts of the world, we might prove that the phenomena are far more extensive and frequent than is generally believed.

As to the mentioned manifestations in Piedmont, or Savoy, I venture to call attention to a statement which went through the continental papers about a year ago, stating that the young girls in a district of the country all at once left their schools and homes, and went into the fields and woods, roaming, screaming, and behaving wildly in different ways. Exhortations being insufficient, the clergy endeavoured to exorcise the poor obsessed girls, who repelled them calling them devils, sorcerers, and the like. I quote this only from remembrance and may be incorrect as to particulars.

[In "The Secrets of Prevorst" page 31, we find a statement by the learned Dr. Kerner, which shows another singular form of these mental epidemics, so well worth our inquiry and research, and which we subjoin. Speaking of Prevorst, and the neighbouring village of Neuhutte, in Wurtemberg, Dr. Kerner says:—

"As is usually the case with highlanders, they are a strong race of people. Maladies common to low-landers, as the ague, are here unknown, but nervous derangements frequently appear in early youth—a thing scarcely to be expected among so robust a people. Thus it is observed at Neuhutte, situated like Prevorst upon the mountains, that a sort of St. Vitus' dance becomes epidemic, chiefly amongst young people, so that all the children of the place are seized with it at the same time. Like persons in a magnetic state, they are aware of the precise moment that a fit will seize them; and if they are in the fields when the paroxysm is approaching, they hasten home and immediately fall into a convulsion, in which condition they will move for an hour or more, with the most surprising regularity, keeping measure like an accomplished dancer; after which they frequently awake as out of a magnetic sleep, without any recollection of what has happened. It is also certain, that these mountaineers are peculiarly sensible to magnetic influences, amongst the evidences of which are their susceptibility to sympathetic remedies, and their power of discovering springs by means of the divining rod." Ed.]

A MURDER DISCOVERED BY A DREAM.—A discovery surprising, if true, of a horrible murder, is related by a Belgian journal of a recent date, of which we make a summary:—Two brothers, Israelites, set out from Gyek, with a view of placing their two daughters at a boarding school in the town of Grosswardein. During the night of their absence the youngest daughter, aged 10, who was left at home, woke up her mother suddenly during the night, and crying bitterly, declared that she saw her father and uncle and all being murdered. The mother for some time took no notice of the child's declaration, but, as she persisted, and would not be pacified, she began to be alarmed herself, and the next morning took the child before the mayor of the town, to whom she declared her dream, stating at the same time that the murderers were two men living in the neighbourhood, whom she deliberately pointed out, and further added that the murder was committed at the entrance of the forest, on the road to Grosswardein. The mayor, after receiving this revelation, thought it prudent to make inquiry after the two neighbours indicated by the child, when, singularly enough, they were discovered to be absent from home. This suspicious circumstance induced the mayor to despatch some officers to the forest alluded to by the child, who discovered the horrible spectacle of five bodies extended on the ground which were those of the brothers, the two daughters, and the driver of the vehicle in which they all took their departure. The corpses appeared to have all been set on fire, so as to prevent their identity, and the vehicle was nowhere to be discovered. This horrible tragedy led the officers to examine the whole neighbourhood, when they fortunately pounced upon the two neighbours at a fair not distant, as they were in the very act of changing some notes on which some spots of blood were visible. On being seized they

immediately confessed the crime, and on the child's dream being revealed to them acknowledged the finger of Providence displayed in their capture. This wonderful dream on the part of the child, and its fulfilment excited an immense sensation in the neighbourhood.—*Jewish Chronicle*.

LAMARTINE AND THE COUNTESS LANDSFELD.—We are glad to give instances of the good effects of following spiritual impressions, and the two recently brought to our notice ought to be recorded here as real Spiritual phenomena.

"A short time since M. Lamartine received intelligence of a legacy amounting to £8,000, which had been left to him by a maiden lady of the department of the Orne, named Martin, with whom he was utterly unacquainted. He immediately sent his notary to make inquiries into the circumstance. It was found to be quite correct. M. Lamartine learnt, however, that Mademoiselle Martin had a brother, a sister, and a niece, who expected to be her heirs, and who were in despair upon finding themselves disinherited. With the same generous sentiment that has characterised all his actions, the gifted author at once gave up his claim to the property, and placed it at the disposal of those to whom it of right belonged."

The Countess of Landsfeld too, who is now lecturing with such success in London, whilst in America, made careful inquiry into the whole range of Spiritual phenomena, and having satisfied herself of their reality, had the honesty and strong sense to avow her convictions. She delivered several public lectures on Spiritualism, giving the proceeds to charitable purposes, and shewing those generous sympathies, which have never been strange to her. Whilst in America, she was engaged to be married to a gentleman there, who was unfortunately killed, and it was then found that he had left her the whole of his fortune, amounting to £20,000. She refused to receive any of it, and gave it up to her lover's relations; a noble spiritual act, which may well be counted in estimating her character, and contrasts with the doings of others who have more pretensions.

EXTRAORDINARY DREAM.—On Wednesday, an investigation took place in the board-room of the Strand Union, Bow-street, before Mr. Bedford, on the body of a man named William Death, aged forty, whose body was discovered in a complete state of nudity, under the following circumstances:—William Atkinson, beadle at the Piazza, Covent-garden, stated that he had for some time known the deceased, but had latterly considered him of weak intellect. On Friday night he (witness) dreamt that deceased had committed suicide by hanging himself in a house in White Hart Street. On the following day, (Saturday) he became so uneasy that he determined to visit deceased; for the dream had made a deep impression on him. He first, however, went to Mr. Robins's room and told the porter there, who consented to accompany him. On entering the house, No. 3, White Hart-street, they called to deceased, but on receiving no answer proceeded to the front door on the first floor, and, on entering, were horrified to see the deceased lying on his face in a corner of the room in a perfect state of nudity, and quite dead. The Coroner, in summing up, remarked that the case was one of the most extraordinary ever brought under his notice, but had been made quite clear. The jury returned a verdict in accordance with the medical testimony. *Times of 25th March*.

THE SHELBURNE DREAM AND APPEARANCE.

We extract an interesting record found in the "Life of Mary Ann Schimmelpenninck," recently published by Longmans and Co. The Story is well told, and appears to be authentic. Probably there are few families who could not furnish us with one equally striking.

"I will close these extracts by one of a different description. At a distance of sixty or more years, I cannot vouch for the accuracy of my memory in its subordinate details; but of its substantial correctness I am sure, having frequently heard it from Dr. and Mrs. Priestley, and many years after from the medical man the late Dr. Allsop, of Calne, who was concerned in it, and whom I met in a very different circle of society. While Dr. Priestley occupied the place of Librarian to Lord Shelburne, one day, Mr. Petty, the precocious and gifted youth whom I have mentioned, sent for Dr. Priestley, his father, Lord Shelburne being then absent, I think in London. When the Dr. entered, Mr. Petty told him he had passed a very restless night, and had been much disturbed by uncomfortable dreams, which he wished to relate to Dr. Priestley, hoping that by so doing, the painful impression would pass away. He then said he dreamed he had been very unwell, when suddenly the whole house was in preparation for a journey; he was too ill to sit up, but was carried lying down, into the carriage; his surprise was extreme in seeing carriage after carriage in an almost interminable procession. He was alone, and could not speak; he could only gaze in astonishment. The procession at last wound slowly off. After pursuing the road for many hours towards, London, it at last appeared to stop at the door of a church. It was the church of High Wycombe, which is the burial place of the Shelburne family. It seemed, in Mr. Petty's dream, that he entered or rather was carried into the church: he looked back; he saw the procession which followed him was in black, and that the carriage from which he had been taken bore the semblance of a hearse. Here the dream ended, and he awoke. Dr. Priestley told him that the dream was the result of a feverish cold, and that the impression would soon pass off. Nevertheless he thought it better to send for the family medical attendant. Next day Mr. Petty was much better; on the third day he was completely convalescent, so that the doctor permitted him to leave his room; but as it was in January, and illness was prevalent, he desired him on no account to leave the house, and with that precaution took his leave. Late the next afternoon the medical man was returning from his other patients; his road lay by the gates of Bowood, and, as Lord Shelburne was away, he thought he might as well call to see Mr. Petty. What was his surprise when he had passed the lodge, to see the youth himself, without his hat, playfully running to meet him. The Doctor was much astonished, as it was bitterly cold, and the ground covered with snow. He rode towards Mr. Petty to rebuke him for his imprudence, when suddenly he disappeared; whither he knew not, but he seemed instantaneously to vanish. The Doctor thought it very extraordinary, but that probably the youth had not wished to be found transgressing orders, and he rode on to the house; there he learnt that Mr. Petty had just expired.

I give this anecdote as I heard it, but I know that sometime after it was the occasion of Dr. Priestley's exchanging some letters with the celebrated Mr. John Henderson, the friend of Hannah More, who was well known amidst his great talents to have been a believer in supernatural appearances, and Dr. Priestley was anxious to investigate the ground of that belief with one whose intellect placed him above the suspicion of credulity."

THE BRITISH

MERRY MAY.

"Oh! the merry merry May!"
 Hark! the little children say,
 As they pluck the peach-tree blossoms from the Orchard spray;
 While the tulip blushes red
 In the garden bed,
 And the earth is crowned with flowers for her wedding day.
 "Oh! the merry merry May!"
 "Oh! the merry merry May!"
 Hark! the blissful lovers say,
 While the lilies ring their bride bells, and the fields are gay.
 And the gentle stars above them
 With their wooing glances love them,
 Till their hearts repose in dreamings of the marriage day.
 "Oh! the merry merry May!"
 "Oh! the merry merry May!"
 Hark the aged pilgrim say,
 As the daisies bloom around him from the church-yard clay.
 From the realms of better life,
 Shines his blessed angel-wife,
 She is calling him to follow, from the world away.
 "Oh! the merry merry May!"
 "Oh! the merry merry May!"
 Now the Upper world is gay:
 There the True and Good are blended in their nuptial day—
 There the tender, springing flowers,
 In the sacred bridal bowers,
 Fill their honeyed cells with fragrance while the Angels pray.
 "Oh! the merry, merry May!"

HARRIS—while in Trance.

THE OLD MAN'S DREAM.

THE YOUTH OF THE SOUL.

A poor old man with heart depress'd
 Sat down beneath a tree,
 And on his brow his hand he press'd,
 Like one in misery!
 And, talking to himself, he said
 "What will become of me?
 I'm wither'd, like the yellow blade
 That's dying round this tree!"
 "I am enfeebled, poor, and old:
 Unsteady in my gait;
 My eyes are dim; my body's cold;
 And near the grave I wait."
 "I little know and little feel,
 The fleeting joys of life;
 Where these have been, now sorrows steal,
 Till ended is the strife."
 "I have no home, I have no child
 To speak kind words to me;
 'Tis life's sad winter, bleak and wild,
 And spring can never be."
 "The wither'd leaves, swept by the blast,
 As one by one they fall,
 Remind me of the days now past,
 That I can ne'er recall!"

"Then let me die, and let me sleep
 Beneath yon old yew tree;
 Soon o'er my frame stern death shall creep
 And I shall cease to be."

Thus mused the old man in his grief,
 And tears began to flow;
 Then the Almighty sent relief,
 And staid his flood of woe.

A gentle angel came and stood
 Beside the aged man,
 And closed his eyes to all but good,
 And then his dream began.

He thought that 'twas a summer morn,
 But in a better land,
 And none were left to sit forlorn,
 Who craved a helping hand.

And those he fancied lay at rest
 Beneath the church-yard sod,
 Were living there among the blest,
 In love with man and God.

And the dear partner of his youth
 Whose life sin could not taint,
 (Who little knew but christian truth)
 Was there, a blessed saint.

His long lost blue eye'd little boy,
 Who'd prattled on his knee
 There sweetly shared the seraph's joy,
 An angel form had he.

And good men that he thought had lain
 Within the grave-yard mould,
 Had there been growing young again,
 While he'd been growing old.

But all he saw he lov'd full well
 Because he lov'd his God,
 But human weakness fain would dwell
 Beneath the daisied sod.

The old man woke refresh'd and bless'd,
 Life's mist'ry had been told:
 His spirit with decay was dress'd,
 But never could grow old.

Chatham.

J. JONES.

STILL EXTENDING. A highly esteemed friend of ours, residing in Birmingham, who has taken some pains to investigate Spiritual phenomena, writes thus:—

"There is a woman here who is a medium for tipping, writing, and speaking. She had never learned to write, and could not write, nor read writing; and now she writes under Spirit-influence, a very legible hand, and reads her own writing. She also speaks several unknown or foreign tongues, and translates them into English; she also preaches in English. I have been present at one sitting. She spoke very fast for half an hour or more, in an unknown tongue, and then chanted a translation in English. It appeared to be a sort of anthem in praise of Deity. She and her husband appear to have been worthy people many years among the Primitive Methodists. They appear to be sincere, and I do not like to doubt them. Some say it is all sham and humbug. We know what that is worth, as Spiritualists have had plenty of it."

THE LONDON COMMITTEE. Several additional subscriptions have been received since our last in aid of the fund for establishing a free list for each issue of the *Telegraph*, and it is now posted to about 130 Newspapers and ninety individuals whose names have been furnished to the Committee as likely to take an interest in the subject. After sending a few copies to each, it is intended to go on to other names, leaving those to whom it has been sent, to continue if they wish.

Subscriptions may be sent to Mr. W. M. Wilkinson, of Hampstead, London, N. W., and the Committee request to be furnished with the names of any persons who may be usefully put upon the free list. The names to be sent to Mr. Dixon, 25, Bedford Row, W. C.

CONFESSIONS OF A TRUTH SEEKER: price 5s. Horsell, Paternoster Row, London. At last this work so long looked for, has now been published and we beg our readers to possess themselves of it. In our next we hope to give some extracts from it. At present we can only pronounce it the best work yet published in England on the subject. Already we have received several letters which confirm this statement. An old subscriber to the *Telegraph* says, "I have had two copies of *Truth-Seeker*, * * It is an excellent work."

ANSWERS TO CORRESPONDENTS.

A. A. ALVA.—The Hymn Book, when complete, will be almost the size you name, Price 6d. The stamps received will entitle you to a copy.

REV. A. BALLOU. We received the package of "Practical Christian" papers safe. Since then, No. 25 has reached us, through our London Publisher. In future address "B. Morrell, Keighley, Yorkshire."

J. W. F. "THE HERALD OF LIGHT." The First No. of the third yearly volume is issued this day (May 1st.) It is edited by the Rev. T. L. Harris, the Medium through whom several volumes of matter have been received from the Spirit-land, including "Lyric of the Morning Land," "Epic of the Starry Heaven" "The Celestial Arcana" &c. We should have been glad to insert the prospectus entire, but our limited space prevents us doing so. It is published monthly, and as it generally supports the doctrines of the New Church, we presume it may be obtained at the Swedenborgian Depot, W. White, 36, Bloomsbury St., London, W. C.

M. A. We do not profess to give our readers eyes to see, nor judgment to comprehend. Your charge of "picking people's pockets," and being "made to sell" betrays your ignorance as well as insolence. No. 10 contains more "facts" than you can gain-say, even in the History of the Prophets of the Cevennes; and it is simply untrue that No. 10 is taken up with their history; several other facts are recorded in that number, for which we have reliable evidence. The reply to Mr. White is in the Supplement to No. 10, so that your accusation rests upon a quibble.

Several Articles of interest are unavoidably deferred, including Dr. Dixon's, "Amicus". J. Jones, S. Wilks, Baron Holmfeld, &c.

Fourth Edition, post 8vo. pp. 232, price, Five Shillings.

THE VISION OF MIDSUMMER MORNINGS' DREAM,

BY F. STARR, NORWICH.

"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

The realized portion of the prophetic parts of this Vision, render this Volume a work of increasing and startling interest in the marvellous age of wonders in which we live.

London: John Wesley and Co., 54, Paternoster Row, E. C.

AMERICAN PAPERS. The following will be sent to any address at the terms stated. Orders, together with subscription, received at the B. S. Tel. Office.

Spiritual Telegraph, (weekly)	12s	per annum.	Spiritual Age, (weekly)	12s	per annum
Banner of Light	do.	12s	"	Spiritual Clarion, do.	8s

Spiritual Paper or Tract to Reading or News Rooms, (Monthly) 2s. or private individuals 3s. per annum.

THE British Spiritual Telegraph,

BEING A
GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 12.—Vol. III.]

MAY 16th, 1859.

[Price 1d

A LECTURE ON SPIRIT MANIFESTATIONS.

By JOHN SNAITH RYMER.

To look into the future, to see where man in Spirit dwells ;—to know his being and existence ;—his pursuits and occupations, has in every age engrossed earth-man. Man craves to know some little of his future, and if by God permitted, tis man's privilege, in this, to aid his fellow man.

In this country and at this day, I had thought, that in the pursuit of this inquiry, I might assume a general belief in Bible history, and in Gospel teaching ; till my eye fell on the pages of a Quarterly, and there Gospel evidence stood forth a dream, the conception a fable, the resurrection an imposture, Christ a liar, and Christianity without a future. I fain hope that this is not the painting of the many, and that I am now addressing men whose faith in Bible history, and trust in gospel teaching, is not to be shaken by the writings of the infidel, even though they be imprinted by the pencil of science, in letters of gold, on the volume of Philosophy.

The Christian, the believer in God's word admits,—he acknowledges a future ; so does the untutored Indian ; and yet of that future how little do either know. Into that future then let us with all humility inquire ;—let us approach the subject with serious earnestness, as one in which we all have great concern ;—let us look to that day, when Abraham sat in his tent door, and Hagar in despair wandered in the wilderness,—when Manoah and his wife were in the field, and Lot was endangered by the men of Sodom :—let us take the Bible in our hand, and unmindful of all save truth, let us unfold its sacred pages ; and there we shall find, that men of God, messengers in human form, descended from on High, and communed with the living as now with man ; bearing to earth their messages of love and joy. "Sarah, thou shalt bear a child." "Beloved," said the man of God, to the wife of Manoah, "thou art barren and bearest not, thou shalt conceive and bear a son, and thou shall begin to deliver Israel out of the hands of the Philistines." "Hagar, fear not ; God hath heard the voice of the lad, arise, lift up the lad, and hold him in thine hand, for I will make of him a great nation." "Lot, hast thou here any besides?—son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place, for we will destroy this place, the Lord hath sent us to destroy it."

Elija, Elisha, Esau, Daniel and others, have communed on earth with the messengers of God.

LONDON : F. PITMAN, 20, PATERNOSTER ROW. E. C.

Joseph, Mary, the Shepherds, the father of John the Baptist, Mary Magdalene, the Disciples at the Mount of Olives, Peter, Philip, Cornelius, Paul, John the Evangelist; they were all blessed with Spirit communion.

It may be urged, that these furnish no evidence of Spirit-manifestations—of man in Spirit being permitted to manifest himself on earth, for that these messengers were angels, and not men; they were angels, but they had been men. When John fell at the feet of the angel who came down from heaven, the angel said, "See thou do it not, *I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God.*"

The pages of profane history, abound with relations of Spirit-manifestations; of men in spirit, from the unseen world, coming again to the earth.

Seventeen hundred years ago, it is related by Pliny, the Philosopher, that Curtius Rufus, a Roman of obscure position, accompanied the Governor of Africa into Carthage; that one evening there appeared to him the figure of a woman; she told that he would return to Rome, be raised to the highest honors, come back without a province, a proconsul and die there; and she thereupon disappeared. Pliny says, that every circumstance as foretold was accomplished.

He also relates that at Athens was a house, where was frequently seen an old man rattling chains on his hands and feet. This house became the property of Athenodorus, the Philosopher; the old man appeared to him; he followed, and at the spot where the old man vanished, was found a skeleton in chains; the body, says Pliny, was publicly buried, and the old man was never again seen."

Socrates, history tells us, had his Spirit-friend, which was wont to check him, invite, and encourage him in good.

Pire Cotton had constant communications with Spirits.

Careria, a young father, was known to commune with a Spirit, to whom he propounded all his doubts, and received answers and advice.

Franciscus de Bergam, was for several years before his death, assisted by Spirits in the performance of his duties.

Oswald, Bishop of Worcester, had the daily assistance of a Spirit in the saying of his Mass.

Francesca Romana had two celestial Spirits ever with her, sometimes appearing to her in white, at other times in blue, and occasionally in purple, with long golden tresses of hair.

Franciscus Albertirus relates, that in the year 1601 a Spirit-form was seen on one of the altars of this country, with a naked sword in his hand, and which he constantly brandished.

To Albertus, the German Heresiarch, a guardian appeared daily, and imputed to him advice and revelations.

Philip Melancthon, an eye witness, relates that a learned and holy man, by name Simon Grynæus, coming from Heidelberg to Spire, was desirous to hear a certain preacher in that city, who in his sermon did let fall some erroneous propositions of Popish doctrine, much derogatory from the majesty and truth of the Son of God; wherewith Grynæus, being not a little offended, craved speedy conference with the preacher, and laying before him the falsehood and the dan-

ger of his doctrines, exhorted him to an abandonment and retraction of these mis-opinions; the preacher gave good words and fair semblance to Grynæus, and desiring further and more particular conference with him, each imparted to the other their names and lodgings.

Grynæus, upon his return to his lodgings, reported the conference to those who sat at table with him—Melancthon was one. Presently Melancthon was called out of the room to speak with a stranger, who had just arrived. A grave old man, of a good countenance, and richly attired, in a friend's manner, told him, that within one hour, would come certain officers as from the King of the Romans, to attack Grynæus and carry him to prison; wishing Melancthon to charge Grynæus with all possible speed, to flee out of Spires: this said, the old man vanished out of his sight. Melancthon returned to his companions, and related to them what he had seen and heard; he hastened the departure of Grynæus, who had no sooner boated himself on the Rhine, than he was eagerly sought for at his lodgings, by Roman officers. This worthy divine, (as he is styled by Bishop Hall,) in his commentary on Daniel relates these facts, and acknowledges God's providence, in sending his Angel to rescue his faithful servant.

In 1662, it is related of the then Bishop of Gloucester, that Sir Charles Lee, who resided at Waltham, in Essex, had one daughter only by his first wife, and that she died in giving birth to this child.

One night, the daughter saw a light in her chamber after she had retired; there was neither fire nor candle; she called her maid, but the light was gone. The same night there appeared to her the figure of a woman, who told her that she was her mother, and that by twelve o'clock that day, she, (the daughter) would be with her. Miss Lee summoned her maid, dressed and retired to her closet till nine; she then told Lady Evans, her aunt, what had occurred, and requested that as soon as she was dead, a letter, which she had written, might be forwarded to her father. She then desired the chaplain to read prayers; this done, she took her guitar, and psalm book, and played and sung so melodiously, that her music master, who was present, wondered at it. Near twelve, she arose, seated herself in an arm chair, and immediately expired.

In 1716, unusual occurrences took place at the house of Mr. Samuel Wesley, of Epworth, in Lincolnshire, and they formed the subject of an interesting correspondence between the different members of the family. Groans, as of one at the point of death, were heard at the dining room door, and strange knockings in various parts of the house, both by day and by night; sometimes, as if several persons were running up and down stairs; at others, as if a carpenter were plaining; there were generally three knocks—then a cessation—then three again, and so on for hours together,—“All the family, (writes Mrs. Wesley,) have heard the noises at the same time and in the same room.”

Miss Emily Wesley, in a letter to her brother writes, “I am so far from being superstitious, that I was much inclined to infidelity, so that I heartily rejoice, at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings besides those we see.”

The family correspondence, and the diary of Mr. Wesley, were published to

the world in 1723, by the Rev. John Wesley, and I am not aware, that the truth of the statement has ever been questioned. These communications were intended only for the members of their own family; as to the world, they evidently did not desire to have the facts made known, for the father in a letter to his son Samuel, says, "While I live I am not ambitious to have these things published to the world."

In 1768, the wife of Sir Watkin William Wyme, was one night forewarned by three successive dreams, that her husband would on the following day be killed while hunting, by a fall from his horse; he laughed at the relation as idle; he went to the hunt, on purpose to convince his wife there was nothing in dreams; his body was brought home a lifeless corpse.

On the 6th of Jan. 1772, at the house of Mrs. Golding, in Stockwell, near London, circumstances occurred which excited great sensation; they were taken down at the time, and signed by six witnesses, and were deposited with a Mr. Marks, who was then a bookseller in St. Martin's Lane. Tables and chairs moved about, plates and dishes fell down, crockery was broken; in short, all the furniture appeared to be gifted with the power of locomotion; but no natural cause was ever arrived at, as producing these extraordinary effects. It is to be remarked, that none of these occurrences took place, except in the presence of a maid servant, and when she was discharged, they ceased altogether.

In the year 1838, a family who resided at King Croft, Kirkendbright, were much disturbed; things were carried about, as if by unseen hands; voices and noises were frequently heard, and the family and their friends were occasionally lifted off the ground. These facts are attested by fourteen persons, ministers and gentlemen.

At Liepen, in Upper Hipe, Professor Schipperl was subjected to the following: his doors were knocked at violently—his windows were broken again and again—his lamp by which he was reading, would be taken off his desk, and carried to the other end of the room; his books would sometimes be torn to pieces; and when lecturing, he has had the sheet he was reading from, torn out of his book; on every occasion the agent was invisible.

To come nearer to our own times, there is a house at Willington, in the neighbourhood of Newcastle-upon-Tyne, where not only are noises heard, but figures are frequently seen. "I distinctly saw, (says a Mr. Drury) the figure of a female, attired in greyish garments, with one hand pressed on the chest, as if in pain, the other, the right hand, extended towards the floor, with the index finger pointing downwards." Mr. Drury went to the house an unbeliever; he says, "no one could be more disbeliever, and now no one can be more satisfied than myself." Mr. Proctor, who is the proprietor, states, that he can evidence by thirty witnesses, things which have taken place in his house, and which can only be accounted for by spiritual agency. He tell us that, not only is the figure of a female seen, but that very frequently is seen the appearance of a man, bare-headed, in a flowing robe like a surplice, walking up and down stairs, knocking and striking the bannisters, as if with a stick, and sighing and groaning. Any one who will take the trouble to visit the neighbourhood, as Mr. Wm. Howitt

did, will find the circumstances as well evidenced as the house itself.

At Sunderland, in the County of Durham, a girl of the age of thirteen, and whose name was Mary Jobson, was suddenly seized with what appeared to her parents and friends, to be fits, and which continued for about eleven weeks; during this time were heard strange noises and knockings; sometimes foot-steps, at other times the clashing of arms; sounds of sweet music; voices from an unseen; now reproving, then encouraging; and they were told amongst other things by the unseen, that the Spirit of the girl occasionally left her body, and that another Spirit possessed itself thereof. These facts are attested by two physicians and two surgeons—one of the physicians, Dr. Clanny, was well known to many of the members of my own family; he was an able, clever, and truthful man. Mary Jobson I believe, is still living.

In Stevenson-street, North Shields, is a house where noises have been frequently heard, as of some one walking in the passage, as of a child crying, and the sound of a child's rattle, and the sobbing of a woman. A door leading to the roof was constantly opened by an unseen agent; the house was repaired, and near this door was found the skeleton of a child.

It is related by Baron Dupotet, that in the month of Nov. 1846, at Rambouillet, in the house of a farmer, plates would roll off the table, without any visible agency, and furniture would crack and oscillate.

The strange things which were reported to have taken place in the house of Mr. Williams, Moscow road, Bayswater, about eight years ago, must be in the recollection of many; jugs came off their hooks: pictures fell from the walls: tables and chairs moved about to the great discomfiture of the family; no explanation was ever given—but as the occurrences took place only when a little Spanish girl was present, she got the credit of producing these startling phenomena. This girl was only ten years old.

I will trouble you with one more relation only, though many others might be added. "The following, (says Sir Walter Scott,) was related to me by my friend, Mr. William Clark, who was one of the most accurate intelligent, and acute persons I have known in the course of my life."

"It was about the eventful year 1800, when the Emperor Paul laid his Embargo on British trade, that my friend, on a journey to London, found himself in company in the mail coach, with a seafaring man of middle age and respectable appearance, who announced himself as the master of a vessel in the Baltic Trade, and a sufferer by the embargo."

In the course of the conversation, the seaman told Mr. Clark that he was a believer in apparitions, and related the following:—"In my youth, I was mate of a Slave vessel, from Liverpool. The captain was a man of variable temper, sometimes kind and courteous, but subject to fits of humour, dislike, and passion, during which he was violent, tyrannical, and cruel. He took a particular dislike to one sailor on board, an elderly man, of the name of Jones. To this sailor he seldom spoke without threats and abuse, which the old man was apt to return.

On one occasion Jones appeared slow in getting out of the yard, the captain abused him, the man made a saucy answer, whereupon the captain taking a

blunderbuss loaded with alugs, took a deliberate aim, fired, and mortally wounded Jones. The man was handed down from the yard, he fixed his eyes on the captain, and said, "Sir, you have done for me, but I will never leave you."

"The captain told me, (said the seaman,) that the sailor was never from his sight, and ever by his side. I am resolved, said he, to bear this no longer. I heard a splash; he had thrown himself into the sea; and when just about to sink, he seemed to make a last exertion, sprung half out of the water, and clasping his hands towards me, I heard him call, "Jones is with me now." He then sunk, and was seen no more."

Neither the philosopher, nor the man of science, has ever been able to account for these manifestations; it is true, we are told, that some have been traced to trick and delusion; granted, but what then? How are the others to be accounted for? In some instances there may be trick; in others delusion: but this is no answer to all.

Such cases I consider, deserve our best attention; for if tricks or delusions, they ought to be exposed; and if they are the doings of unseen beings—if they are the doings of Spirit-men—if they are Spirit-manifestations, then it would be well that this truth should be known and acknowledged;—if the miser knew, that after life he clung in spirit to his idol gold, his worse than worthless gold; if the parent, who forgetful of his nature and his God, believed, that the Spirit-nestling, when robbed of its little home of love, still haunts the demon spot; if the blood-stained murderer were assured, that by his side in spirit, ever walked his victim; would the miser, think ye, hoard his gold? Would parent, child destroy? Would there be found the man to strike the assassin's blow? Might not the murdering hand sometimes be stayed, e're it let the life blood flow?

I do not ask you to believe these profane relations, for I have no other evidence than the endorsements of the writers, and I cannot agree with Sir W. Scott, that such statements bearing creditable names on their front, walk through society unchallenged; on the contrary, experience has taught me, that society not only challenges, but pertinaciously desires enquiry, and obstinately resists belief, as though these were matters of idle story, and with which it had no concern: nay it is difficult on this almost forbidden subject, to gain the attention of an audience for one short hour, and when its sand has run, what then?—You hear the whisper, he's a visionary;—it may be he believes, but we men of common sense, we deny the facts, and we will not waste our time in the enquiry:—oft has this been said, and it will be repeated again and again.

I myself, how ever much I may desire to question all profane relations, dare not venture to deny, simply because I have not seen; for were I to limit my belief to mine own experiences, this Isle would hardly be; and the great globe must sever into fragments, to accomodate itself to my finite understanding.

Besides, too, I have had so many opportunities of witnessing Spirit-Communion, so many personal experiences of the presence of spiritual beings, that it would ill become me to encourage, even for one instant the breath of disbelief.

Nay, on the contrary, it is my desire, and it will be my endeavour, to satisfy you, that whether the above relations be true or false, that at this hour, man, in

spirit, does revisit earth, and communicate with the living;—that men and women who once trod earth's plane as we do, and having cast off their mortality, are now in spirit walking with us as of old; one instructing, as the angel of the Lord did Daniel; another, disposing of the opportunities of our calling for good; as they did Philip the Eunuch: one assuaging our afflictions, as they comforted Hagar; another opposing us in our courses, as they did Moses; one encouraging us in our devotions, as they did Paul, Silas, and Cornelius; another delivering from prison, unbarring the prison doors and setting free the captive, as Peter; one exciting our courage, as Theodosius and Elias; another refreshing and cheering us in our trials and our sufferings, as they did the apostles of old.

When Abraham sent a servant to procure a wife for his son, the servant saw nothing but men like himself, Abraham saw an angel force contriving the work; God, says the inspired volume, "God shall send an angel before thee, that thou mayest take a wife thence."

When the Israelites forcibly compelled the Canaanites at the point of the sword, the Ammonites and the other branded nations, nothing was seen but their own arms; the angel of the Lord was before them and he was driving them hence. "I will send mine angel saith the Lord of Hosts before them, before whom I will drive them hence."

When the Egyptian first born died in one night, there was nothing to induce the belief, that it was aught but natural; and yet we who have read, and believe the Holy word, know that they were smitten by the angel-hand of one of God's messengers; when cures were wrought in the pool of Bethesda, the standers-by saw the waters moved, they saw not the messenger of God descend from the spirit world and endow the water with its healing qualities.

Gehazi saw his master preserved from the Aranite Troops, and if his eyes had not been opened by the prophet's prayers, he had not seen that the succour came from above.

Had we seen the house fall on the heads of Job's children, we might have thought it the effect of natural causes; it was the doing of a Spirit; God in his word tells us so.

Had we witnessed the Assyrians falling by thousands, we might have said it was caused by some strange infection; we know that.

"The angel of death, spread his wings on the blast,
And breathed in the face of the foe as he past."

Had we lived in former years, we might have discarded as foolishness, all which could not be weighed in the scales of philosophy, or measured by the rule of science—but happily for us, we live in other and in later days; we have the Bible; we believe in God as our Creator, in the Bible as his word, and in his word as truth. We bend not the knee at the gilded altar of science; we bow not before the painted throne of philosophy: we in all simplicity accept the Word—we are the clay, God is the fashioner; and shall the clay say to him that fashioneth it, what makest thou, or thy work, he hath no hands.

The Bible records then let us accept, man's statements let us question, seeking for the truth.

I have already cast a little casket of Spirit-Manifestations upon the waters,—*they are truth*, and to them I do ask your credence, for I can evidence them by the *living testimony* of tens and of twenties,—of men and women, your equals, and whose words ye cannot doubt, whose statements ye will not venture to deny.

I have therein stated, and I repeat, that loud knocks have been heard to proceed from walls and tables;—that tables and chairs have been seen by all in the room, to move in every direction;—accordions have been played;—a moderator lamp has been moved on the table;—rings have been taken off our fingers, and afterwards replaced; hand-bells have been carried about and rung at request;—noises have been heard as of some one walking the room; sometimes as of a carpenter planing; a book has been torn to pieces; papers have been written on; the Bible has been opened at the 13th chapter of St. Matthew, the page has been turned down—the 16th and 17th verses were marked in pencil and which we were desired to read—the Spirit hands that opened the Bible, folded the leaf, and marked with the pencil, were visible to all, and intelligible communications have been received; these have occurred in my own house, and in the absence of any natural or physical agency.

We have often seen the Spirit-hands; often have they greeted us as when on earth; they were not mortal, they were not flesh, and still they felt like mortal hands; but they eluded when we grasped; they vanished as it were,—they melted into air,—the arm was always draped in white—they need not the open door to come and go; matter hinders not their progress; it does not as you know, impede the spirit in its flight, when it leaves its mortal covering; no judge's fiat, no gaoler's key, is needed to unlock the prison door and set the captive free; when Spirit-man puts off earth's garment, he is free; he goes in freedom and comes again.

I cannot deny, that rapping, and table moving, and many of the Spirit Manifestations which I have related, do appear unsuited for a being from the unseen world; and yet I am reminded, how oft from small beginnings great things spring.

I see the acorn as it leaves its parent tree, fall unheeded in the dust below; man treads it under foot; nature's voice proclaims aloud, it is the cradle of the giant oak, ere long to be the mighty ship, to brave the storm, and bear man safely to the wished for shore.

I hear the rap by hand unseen, and if it be from a messenger of God, may it not like the acorn, cradle into life a mighty tree, whose every leaf shall be intelligence, and every blossom be a wisdom, to ripen into fruit of love and charity.

Each time man walks the earth; at every step, the leaf, the reptile and the very meanest of the insect tribe, in nature's simplest language teach:—"Judge not the Infinite by finite; man may deem us little and unworthy, but the hand that made us is divine, and we too form links not unimportant, in creation's endless chain."

Let it never be forgotten, that had we lived in the days of Sarah, of Hagar, of Manoah, we might have denied the angels message, as unworthy of an angel's

mission; had we been subject to the rule of Herod, we too perchance might have breathed forth the heartless sneer, "Is not this the carpenter?"

But the men of those days forget, and we forgot, that God's ways are not our ways, and that his thoughts are not our thoughts,—He sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers,—He said, and the heavens and the earth were created; His voice, stilleth the tempest, and the winds and the waves, they obey Him. Honor and majesty are before Him; strength and beauty, are in His sanctuary; He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke: He turneth the rock into a standing water, and the flint into a fountain of waters. Heaven is His throne and earth His footstool; and who hath seen the mind of the Lord, that he may instruct him?

Let us not then in the pride of our knowledge, and in the vanity of our wisdom, despise the Spirits humble rap; rather let us follow in its course, as shepherds did the star; it has led some, and will lead many to their infinite God.

Ye cannot think, if Spirits rap and knock, that there, their mission ends. You hear it knocking at your door; can language speak more plainly? Does it not tell to every inmate, there is one without? He knocks for you to open, that he may enter in. So when Spirit raps, he knocks that you may open wide your doors, that he may enter in and commune freely: the Spirit rap wakes from mortal slumber; man hears an angel at the door—"We bring unto you a message of great joy,—we come to teach truths,"—truths which may in time change God's earth, and restore to man the likeness of his maker.

Hear ye the knock? open wide your gates; and let the Spirit in—give ear, and hear his message from the unseen world * "We are sent from God as a star to lead all to the home above; we are by God to sow flowers of love on your cold world; we are truth proceeding from God, as rays from the sun, lighting dark spots, and throwing love and warmth on your earth; God sends us— we are his and only his messengers—we come to teach great truths—we come to teach the internal sense, the spiritual meaning of the Bible—the Bible is as God's but a seed planted by an angel on your earth—take it to your hearts, it will in time become a flower, and our sayings shall fall like morning dew, and your hearts and the word shall bloom together; God's earth is now dark, unpeopled, uncultured, rugged, and bare; here and there may be seen a flower of love and truth, wild and beautiful, living in the love of God, but alas, is it lovely, peeping forth amidst hedge rows of falsities; we are sent to keep our brother Spirits in the flesh, to cultivate the flowers of love and truth; to cover earth with stores of beauty; to water it's trees so that they may bear leaves, and blossom, and bring forth fruit; to re-create a paradise, where heaven's dews shall refresh eternally, and God's Sun, his Word, the Bible, shine for ever. Oh! if ye will but listen, we will teach you heavenly truths; oh! if ye will but follow our advice and read high in Spirit truth, ye will then do the will of our and your God, and fit yourselves for his kingdom, which is at hand."

"We come (say they) to draw aside the veil of materialism,"—to draw aside

† The quotations in verse are from the Spirit-Writings of Hume. The quotations in prose are from the Spirit Writings of my child.

that veil, which overshadows God's earth, and blights every bud of promise; they come to uproot that all destroying Upas whose shadow is death, and whose perfume is poison,—whose shade is the face of the living, and whose food, is the life-blood, there all is blackness and darkness; the dry bones never bleach; God's sun never shines, through its leafless, blossomless, spiritless, branches.

They come not to affright and to terrify, not for amusement or wonder; they come to make all mortality's mantle unclasp, that they in the spirit may live;—theirs is a vint of love;—they come, in the inspired language of Harriar—

“ They come, with the dew in the roses,
When the twilight is fading away,
And the soul, like a blossom encloses,
To bloom in the infinite day.
They come in our holiest hours,
When love, the heart's inmost unbars,
Like Spring with its fragrance of flowers,
Like night with its glory of stars.”

They come with the sunshine of Spiritualism; they come to dispel the mists of materialism,—and where is the materialist, that in his heart's lone solitude does not their mission hail?

The materialist, whose hopes are not beyond the grave, endures many a bitter pang, the true believer knows not of; his heart-strings are oft untuned: you should hear the harsh discordant sounds, when dull materialism strikes the chords; there is no melody in that sad melancholy strain; there are moments, when the unbeliever in futurity, would give all that he possesses for one drop of the still waters of truth, to flow into life's crystal goblet, to cool the scorching flame of unbelief.

See the mother, devout believer in the future, humbly bow before her maker's Will, and with a mother's love, restore to God, the gift he gave; see the tears that trickle down her cheek, so pure and bright,—like dew drops fresh from heaven,—purest essence of the immortal, manifested through mortality; see her quivering lip, as she drinks earth's cup to the dregs—hear her tremblingly whisper forth in holiest prayer “ My God thy will be done,” and see her when the moment's past, calm and resigned, yet sorrowful; one bright gem, has fallen from her earthly diadem, to shine eternal in the mansions of her God.

See the sterner man, unhappy unbeliever in the future; see him take his last fond embrace of that dear child; his hopes are not beyond the grave, and as the dust trembles on the coffin-lid, that covers, as he thinks, all that lived and moved,—all he loved so dearly,—no mortal pen can faintly trace the agony of that sad moment. Oh! if there be any here who cherish unbelief; if there be any here who deny God and profane his word, may he be permitted by God, in his infinite love and wisdom to see with his eyes and to hear with his ears, then his unbelief shall vanish like the mist of the night before the sun of the morn, and he will humbly bow his knee, and render heartfelt thanks to God Almighty, for his boundless mercy.

They come to bruise the seed, and to destroy the flower of atheism :—

“ Cheerless atheism !
Serpent that mak'st thy den in human minds
Tiger that mak'st thy lair in human hearts;

Pale genius—blind—who bat like, through the dark soarest,
 And for thy rest, chooseth the catacomb.
 Thy touch benumbs the soul;
 Beneath thy icy smile all flowers lie dead;
 What primal nothingness conceived thee in its womb
 And out of its own vacancy created form?
 Dead superstition bred thee, as a corpse breeds pestilence,
 To slay the living soul."

They come to tell us of their existence, their world and its beauties; their pursuits and their occupations; they come to sow in human hearts the seeds of flowers, to blossom above; they come to teach; "our teachings, say they, will give light and hope to some; they may be long on the stream of life, but the day will come, when they shall catch the sunlight, and their silver ripples shall be heard, and their pure waters satisfy:—

" 'Tis theirs to purify
 Man's inward shrine, to clear the mind's blue sky
 From earth born shadows; to remove the veil
 That hides the Spirit-World. Where they prevail
 Body and mind alike are born anew
 As flowers that drink new life from morning dew."

"God wills," say they, "all things, and he wills us to come to earth, to model a statue bright and beautiful, the statue of truth on the golden pedestal of faith; listen and we will teach, so that you may the easier prepare yourselves for a higher state here. When we were on your earth, we had no such opportunities.

CREEDS NOT WANTED.

"Let there be no creeds; let there be one universal love for God and truth only, and then creeds are not wanted; make up each others sympathies; tie them into one knot; concentrate the rays into one spot, and strengthen all the silver cords of affection, and ever strive to keep in one calm and holy mind, as one beautiful flower, offering fragrance to the kingdom of God. Mine house (saith the Lord) shall be called an house of prayer for all people."

HEAVEN A REALITY.

"All we have, in our world, is reality and truth; not so in yours; your world is wonder—it is gilded over,—ours is real gold. Yours is but the shadow of our bright sphere—each tree—each flower—each drop of crystal dew, is but the likeness of the brighter one with us."

We have magnificent temples and gardens of surpassing beauty; our harps are of gold, and their music's divine."

SOCIETIES IN HEAVEN.

"We have here, neither time nor space; we dwell in societies *formed by our affections*. Your ties of relationship bind not here. Minds of one accord, attuned like harps well strung; true harmony alone binds here,—ours is the silken cord of love.

SPIRIT DRESS.

"Our garments vary with our states—the higher we become the purer our dress."

"I used (said my sister) to wear a wreath, now I wear a crown of flowers,

purple and white; and my raiment is of shining light—I have progressed—I am much happier than when on earth—I feel as a bird when set free.”

SPIRIT OCCUPATIONS.

“Our occupations are various;—some are preaching the word to Spirits who dwell in lower spheres, others are gathering truths from higher spheres; we all live a life of uses: our occupations are more real than yours—they are of love and charity.”

“Ours is a fixed employ,
We visit men below,
We find our endless joy,
Mid scenes of human woe.”

ATTENDANT SPIRITS.

“There are always two Spirits with every human being, one on the right and the other on the left—the one on the right is a good Spirit, clothed in garments of beauty, the other, on the left is an evil Spirit, clothed in dark garments; turn ye ever to the bright angel, the evil one will then retire.”

“There stands about each mortal breast,
A stranger from the Spirit-shore;
The robes of light his form invest,
His heart with love reels o’er and o’er.”

FREE WILL.

“Man has free will, for although the Almighty is Omnipotent and Omniscient, and does see and know before-hand, yet he never interferes with, but ever permits man’s will to act freely.”

RELIGION IN THE OTHER WORLD.

“In our world there is progression—the man who on earth loved good, when he in spirit comes to us, progresses in his good—and the bad man when he leaves your world, though deep in sin, even he may progress if he will—he may enter progression’s gate, *if he will knock*—but he must knock, or it will never open,—on earth he planted his flower,—it rooted, it grew, and was blossomless, and can never bear fruit here;—a new one must be planted; the bad man must love the light, and strive to see it; and if so, he will progress, but he never can attain to that perfect happiness, which awaits the man who on your earth was good;—he has painted his picture, it may be improved, but it never can be made perfect—the man whose earthly picture is badly painted, can never stand by the man, who has painted his picture without faults and without falses.”

NO DEATH.

“Man never dies—Earth is his school—the more perfect there, the higher here. When the Spirit is freed from the body and after three days it enters into the Spirit-world.”

“Before man in Spirit can reach heaven, in its full and complete meaning, he must pass through seven distinct states or spheres;—as each Spirit changes his state, so in like manner does he change his garments, and when the seventh garment is off, then man in Spirit is pure and spotless—he is conjoined to God in love, in truth, and in purity.”

HEAVEN AND HELL.

“Heaven is composed of many states. “In my Father’s house are many

mansions." Hell, too is composed of many states; there are the higher and the lower hells."

EVIL SPIRITS.

"Evil Spirits neither give nor receive good—they veil God's truth—they turn from the good Shepherd's voice—they are dark and cold—they live where there is no light—one star only shines to lead them to their Saviour, if they will, to see his blessing and his love."

NO DEVIL.

"There is no such being as a created devil, as is supposed by your world. Each man who on earth has led a life of wickedness, and whose mind is filled with fables and with evils, when he leaves the body and exists in Spirit, he is a devil—hence all in hell are devils."

GOOD AND EVIL.

"Evil comes not from God—evil is from man—it is a statue of stone, and will crumble into dust. Good is from God, it is a living figure, breathing life, and will exist for ever."

THOU SHALT NOT KILL.

"Man has no right to kill his fellow-man under any pretence whatever—not even in self-defence—he that does so, lacks the love of God. "Put up again thy sword into its place," said Christ to his follower. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels,"—believe in God, and trust in him."

EVIL SPIRITS NOT TO BE FEARED.

"Spirits are ever with you—the good and the evil—read your Bible—clothe yourselves in God's armour—pray with your hearts, not with your lips, and then you will not fear evil Spirits."

"O! they are wrong who fondly dream
A form of prayer can save a man,
'Tis like that petrifying stream,
That turns the living rose to stone.
In vain we pluck the marble flowers,
In vain we press them to the heart,
They lure no love-birds to the bowers,
No sweets their icy leaves impart."

"O pray with your hearts, not with your lips—throw not your natural reason aside, but ascend to the spiritual; let spiritual reason and spiritual intellect guide you; be charitable—be peace-makers, love one another, do good to all, reprove and improve, guide and help each other, for ye are brothers and sisters in spirit."

I will now give you the Spirit-Bible-explanations—I will give them as though you were present in the Circle.

"To-night a circle."

"Assemble early, and read aloud from 'Wisdom of Angels' "

"Let your conversation be spiritual."

"Have the Bible open at St. Matthew."

"We like at the commencement of the evening, whilst the young ones are with you, music before the circle: for music is not only to amuse and please,—it is to lead the soul to higher aspirations, and to loftier purposes; it harmonises

and quiets all the little minds, as it sweetly sings through the trees of our and your world."

"Your not having the book we wished you to read from, will not prevent our light bark from starting on the great ocean of truth, and landing safely its goods on your hearts."

"The open Bible is the beacon to guide us aright; music, the soft rippling of the waves, and prayer the rudder to steer us safely. Sing the Angel's whisper, and the Child's Prayer."

"Read the 18th 19th, and 20th v. of the 21st chap. of St. Matthew, and we will explain the internal or spiritual meaning."

"The external letter of the Word of God, is the body, or garment; the living spirit is within. Some do not regard the garment, but it is the garment of divine influx, and you only can join with the Divine, by first apprehending this body or garment; always know, and by your inner spirit feel, that when you are reading the Word of God, you are approaching the hem of the garment of Jesus. If he were with you in the midst, you think you would fall down and kiss the hem—do so now, for he is with you, aye in the very midst—always to such the garment reveal, for by touching, you have communion, and by reading the Word externally, you speak internally to Jesus—remember, there is not one word in the Bible, which has not a spiritual as well as a natural meaning; every word is truth; the Bible is a true history; but within is contained far more than mere history; the letters in that Holy Book, are as it were the hem of the garment—within is the Spirit—within is the spiritual meaning, which is addressed to the Spirit—therefore when we give you the explanations, we do not mean you to think, that the words have not their natural meaning; they have their natural, and their spiritual meaning also: the natural is the covering of the spirit within."

XI CHAP. ST. MATTHEW, 18, 19, AND 20 v.

18 v. Now in the morning, as he returned into the city, he hungered. 19. And when he saw a fig-tree in the way, he came to it and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever; and presently the fig-tree was withered away. 20. And when the Disciples saw it, they marvelled, saying, how soon is the fig-tree withered away.

"By the 'Morning,' you must understand the Lord's advent, for as the natural Sun rises in the natural morning to dispense his blessings of heat and light to the natural world, which if deprived thereof must perish, so the Sun of Righteousness rises to dispense his blessings of spiritual heat and light to the world, would otherwise perish spiritually in cold and darkness. It is therefore said, 'As he returned into the city;' by 'he' is meant the blessed Jesus; by 'the city,' the Church; and by returning into the city, his advent to the Church, for the purpose of instructing, of reforming, of purifying, and of saving it. 'He hungered'; by hunger, is not to be understood natural hunger only, but spiritual hunger, which when predicated of the Blessed Jesus, is his ardent and divine desire, that his Church, or his people, should become receptive of all the good and blessing of his divine mercy above."

"The 'fig-tree' being without fruit, is representative of the Jewish Church at

that period, as destitute of rational good; by Jesus seeing it, is spiritually meant, Divine inspection into the state of the Jewish Church as to that good, and by his coming to it and finding 'nothing but leaves only,' is the Divine discovery, that truth was falsified in that Church; for the leaves of a barren fig-tree mean falsified truth. "And said unto it." Jesus saying unto it is Divine indication concerning the Church, in which was no natural good, and nothing but truth falsified. 'Let no fruit grow on thee henceforth for ever.' That the Jewish nation, which is the fig-tree destitute of natural good, would always remain so, and would for ever continue in the same disposition to falsify truth."

"And presently the fig-tree was withered away." The fig-tree withering away, is the future state of the Jewish nation, being deprived for ever of spiritual growth and fruitfulness. 'And when the disciples saw it they marvelled'; they were astonished that any nation could be so extremely wicked, as to deprive themselves of receiving and bringing forth the fruit of the eternal truth, and thus connecting themselves with the Supreme, and with all the happiness of his everlasting kingdom."

Such is the Spirit's explanation of the Parable of the Fig-tree; and again, "read the 23, 24, 25, and 26, verses of the 8th chap. of St. Matthew." "We come to give light where there is darkness."

VIII CHAP. ST. MATTHEW, 23, 24, 25, AND 26 V.

23 v. And when he was entered into a ship, his disciples followed him. 24 v. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves, but he was asleep. 25 v. And he saith to them, why are ye fearful O ye of little faith? then he arose and rebuked the wind and the sea, and there was a great calm.

"By Jesus entering into a ship, and his disciples following him, is to be understood spiritually their entering into the knowledge and truths derived from the Word of God."

"And behold there arose a great tempest in the sea." "When man first enters into the knowledges and truths of the Word of God, his mind is agitated, for when first the truths of God are given to the mind, spiritual trials and temptations come, causing spiritual disturbance, hence there arises a great tempest—a spiritual conflict."

"Insomuch that the ship was covered with the waves." "The knowledge of good and truth were tossed, by the disturbed affections and desires of the man—the ship, representing the knowledge of good and truth; the waves, the disturbed affections, which covered the ship."

"But he was asleep." "This is an important passage, by "he was asleep" is not to be understood, that Jesus was really asleep, and therefore did not see his disciples—the spiritual affections and thoughts of the disciples were permitted to lay dormant, and hence they did not perceive him, they were not with him. When Jesus is asleep to those in the ship, to those who have entered into the knowledges of good and truth, it is not that he is asleep, it is that they do not see or recognize him. To them who are in the ship, and do not recognize their God, he appears asleep."

"And his disciples came to him and awoke him, saying." "They came to him spiritually—they devoted their thoughts to him—they brought their spiritual affections to their God—for by coming to him, is the elevating of your thoughts to him, and by awakening, is the elevating of the understanding to the Lord."

"Lord save us we perish." "Awakened from the slumber of the mind and the affections they had fallen into, they now perceived the danger they were in, and they recognized the one who alone could save. "And he saith unto them" that is, the Divine influx was conjoined to them."

"Why are ye fearful? O! ye of little faith." "Ye are weak in the heavenly principles, for none can fear, except they do not stand firm in the truth—they who do stand firm, have no fear. "Then he arose" Jesus arose—the God of all became elevated in the minds of men. "And rebuked the winds and the sea." He destroyed the infernal influence represented, and the wind and the disturbed desires and thoughts ceased by that influence: for when God becomes the God of the man, man is elevated to his God. "And there was a great calm." "The mind of man having received and recognized and acknowledged his God, all his thoughts, and desires, and affections, spring from God and to God; then was perfect peace and perfect happiness. "There was a great calm."

Then followed this blessing—

"God bless you, love you, and guide you,—may you be as one crew, in our ship; all bound for the same shore; each bearing something precious to the same great Master; calling upon him to calm the waves; looking to him as his children; taking hold of angels' hands; looking up to angels' eyes, and loving angels, not for themselves alone, but as sent from God; seeing everything of God, making him your true love; loving him as he loves you. Dear children, all look up and bless him, and may all your hearts together say, thy will be done, my God. Amen."

And again, "We wish to explain the 16th and 17th v. of the 8th chap. of St. Matthew, and to impress upon you all that the Bible has an internal, or spiritual, as well as an external, or natural meaning; you all know the external or natural meaning of these two verses, but few have any knowledge of their internal or spiritual meaning, and we therefore come to open it to you."

VIII CHAP. ST. MATTHEW 16 AND 17 V.

16. "When the even was come, they brought unto him many that were possessed of Devils; and he cast out the Spirits with his word, and healed all that were sick: 17. That it might be fulfilled which was spoken by Esaias, the Prophet, saying, himself took our infirmities and bear our sicknesses."

"When the even was come," 'Even' represents the state of the Church, devoid of good and truth; the Spiritual day was done—the Spiritual Sun had set upon the night of mortals, for they were void of good and truth—the even was come."

[Concluded in Supplement issued with this Number.]

A LECTURE, will be delivered by Mr. GILBERT, at the Music Hall, Store Street, Bedford Square, London, on the evening of Monday, the 23rd instant, at Eight o'clock.

Subject—"The Spirit Manifestations of the present day; their nature and uses."

Admission—Boxes 3s. and 2s. Body of the Hall, Reserved Seats, 2s.; non-reserved, 1s.

N.B. There will not be any physical manifestations—pictorial illustrations only.

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LECTURE ON SPIRIT MANIFESTATIONS.

[Concluded.]

"They brought unto him many that were possessed of devils." "Mortals having refused good and truth, their minds and souls became recipients of the errors and understandings of false wills, and man's understanding and will having been given up to fables and evils, many were possessed with devils, and they were troubled with them."

"And he cast out the Spirits." "He cast out the evil thoughts and errors in the mind, which proceeded from the fables of the will and understanding."

"With his word." "The mere word did not cast out the Spirits or evil thoughts; it was the Divine good and truth, which came in contact with the fables and dispersed them; the voice or word, the medium through which came the goodness or truth; therefore the casting out with his word, is the goodness coming through God's voice to the mind, and by the growth and fruit of good and truth, the evils were destroyed, and the devils, the evil thoughts and fables were cast out."

"And healed all that were sick." "Spiritually, all are sick who have not the truth; all who have no hope in God; in whom Spiritual and Celestial thoughts lie dormant, and whose wills and understandings are in fables. These are spiritually sick, and can only be raised by coming into spiritual contact with the Divine Being, by recognising him and living for him."

"Himself took our infirmities, and bare our sicknesses." "He bore all the evils of humanity for the love of all; he bore our infirmities, the evils of our understandings; he bore our sicknesses, the evils of the will."

Read the 14th chap. of St. Matthew—will explain to you the 34, 35, and 36 verses.

34 v. "And when they were gone over, they came into the Land of Gennesaret. 35 v. And when the men of that place had knowledge of him, they sent out into all the country round about, and brought unto him all that were diseased. 36. And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole." "Again let us remind you that everything in the Bible, however trivial, has a spiritual, as well as a rational meaning."

"And when they were gone over." "The ship in which they went over, is

the state of knowledges and truths which had been imbibed by the Church, and which had changed its state.

"They came into the land of Gennezaret." "Into spiritual intelligences; the Holy Word is the highest spiritual intelligence; to this Gennezaret corresponds."

"And when the men of that place had knowledge of him." "That is, when those of the Church, who were principled in intelligences; had knowledge of him, they acknowledged him; the Church received the Divine influx from the Blessed Jesus."

"They sent out into all the country round about, and brought unto him all that were diseased." "This is what true intelligence always does; first seeks the perfections of the Divine God, and secondly the imperfections of the human nature, that they may all feel the Divine influx."

"And besought him that they might only touch the hem of his garment." "Garment signifies Divine truth of Divine love, or that in which the Divine is invested, being the hem of the garment, being the most literal or lowest part; the most external part or the letter, or the literal sense of the Word of God."

"And as many as touched were made perfectly whole." "By touching the hem of the garment, means the spiritual going to the literal sense of the Word of God; and they through the garment had communion with the Divine that was in the garment."

"All who reverence and respect the literal sense, or the garment, as being the vessel of so much good, and so many Divine symbols, the blind, the lame, and the deaf, all will be made whole—they receive the light of God by the touch of the garment, for that is one way of communion with him, so is the reading of the literal sense of the Bible; read the Bible, touch the garment with perfect faith, as they did, and so will you be healed."

Then followed this exhortation :

"And may you all reverence God's Word, for it is the garment which contains the whole of God's truth; the words of the Bible like the hem of the garment, are the lowest. May you all, through the Word thus have the Divine influx from the God above, and be made perfectly whole as they were, who touched the hem of his garment—for ye are all diseased—all have some spiritual disease—ye are not whole yet—read the word—receive it spiritually—touch the hem of Christ's garment, and as many as touch shall be made perfectly whole."

Read the 5th chap. of St. Luke, and we will explain the 4, 5, and 6, verses.

4th v. "Now, when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. 5th v. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing, nevertheless at thy word, I will let down the net. 6th v. And when they had thus done, they enclosed a great multitude of fishes, and their net brake."

"Fishes, mean spiritually, those who lead others into the truth, and the true Church of God; the Lord says, 'ye have become fishers of men'; ye bring them to his truth or Church."

"In the 4th verse, our Lord says unto Simon, launch out into the deep." "The deep, means the natural and sensual feelings and affections of mankind,

and launching out, is the laying open to those affections and feelings of mankind, the truths of God; the direct communication with them."

"This is the greatest lesson of all—ye may toil all night, means the toiling in your self-love and self-will, without dependance on God, looking not to his guidance and his will, therefore ye take nothing; but if ye will do as Simon did, at thy word, O Lord, I will let down the net, multitudes of fishes you will catch; this is dependance upon God's will."

"The net brake." The truths and doctrines that composed the net were incoherent—if you fish or teach, you must have the will and the influence of God's truth; not only the knowledge—then the truths and the doctrines will be coherent—all will be safe, and the net will not break.

"Read the 8th chap. of St. Matthew—read again the 28th verse. We begin the explanation from that verse."

28th v. "And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce so that no man might pass by that way. 34 v. And behold they cried out, saying, What have we to do with thee Jesus, thou Son of God; art thou come to torment us before the time? 30th v. And there was a good way off from them, an herd of many swine feeding. 31st v. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32nd v. And he said unto them, go: and when they were come out, they went into the herd of swine; and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

"By 'two possessed with devils' you must understand that therein is comprehended spiritually two principles of the Church; one the principle of evil, the will—the other the principle of error, the understanding. Being possessed with devils, means their connexion with infernal thoughts and beings; they met Jesus—they acknowledged the Divine love and wisdom—the understanding hating and disregarding it."

"Their crying out, and saying, 'What have we to do with thee Jesus, thou Son of God' evidenced the strong opposition of the externals to Divine love and wisdom."

'Art thou come hither to torment us before the time'? "The meeting of Jesus tormented them; for evil spirits always feel first pain and torment at good."

'And there was a good way off from them, an herd of many swine feeding.'" Swine, spiritually, are those men and those minds who are avaricious, and love the sensual."

'Suffer us to go away into the herd of swine.' "If thou wilt cast us out of the humble and penitent, suffer us to go into the herd of swine—suffer us to flee to the minds of those who are congenial to us—the avaricious, the sensual, 'and he said unto them, go,' flee to those who are congenial to you."

"Jesus thus by the operation of Divine love and wisdom, discarded all evil from the humble and penitent."

'They went into the herd of swine, and behold the whole herd ran violently

down a steep place into the sea, and perished in the waters.' "The devils went into the herd of swine—they went into congenial minds—the avaricious and the sensual, and they all went down together, and perished in their own evils.

"Do pray, dear mortals, let every little *you comprehend in your understanding enter also into your wills*—let the truth you know shape itself in language, so that your true or interior voice may utter it, and that God will hear though man may not."

"Read the 22nd chapter of Genesis.

"We do not intend this evening to explain the chapter, but to prove to the young in particular, that there is a providence, even in the darkest hour, to urge upon all to truth in God, and to shew to you, that the Lord will provide.

"The 22nd chapter of Genesis relates to the temptation of Abraham, whereby God tested his faith and his obedience, requiring of him to offer his own and his beloved son for a burnt offering upon one of the mountains in the land of Moriah. God seeing Abraham did not withhold his only son from him, sent his angel and stayed the stretched forth hand, that held the knife to slay the lad and provided for himself a lamb for a burnt offering.

"Let us try and be like Abraham, for remember God may call on us as he did on Abraham; pray therefore that we may be like him, and the Lord will be to us as he was to him. Abraham, is the celestial, the representative, the image of God. We must, to become Abrahams, conjoin ourselves to God and become his image, and if we do, we shall unhesitatingly answer the Lord's call, and like Abraham we shall be provided for. The more we are like Abraham, the more willing will we be to serve God perfectly. Remember God rules, not only universals, but singulars for ever; not regarding externals but internals. He sees the future, therefore in trials murmurs not, for what he sends now may be hard but when you come to us, you will find they were to form your internals. The chapter teaches that the celestial trusts in God; it also cheers you all. God in ruling the internals, sees what is best fitted for the happiness of man;—trials come when the affections are too earthly; it is only God trying to turn your heart to him. May we be Abrahams, and in trust, love and hope, take our child to sacrifice and God will give to us as he did to Abraham. Trials are not that you may give up what you love spiritually, but they are sent to loosen the ties that bind you to earth, and to make you the image and likeness of your Creator. God's providence hangs over eternity,—men's judgment over a day; submit therefore. He seeks the spirits' happiness,—you seek your affections to be gratified: pray to grow daily more like Abraham: let the young take this and place it in the heart's casket.

"You ought to obtain that trust in providence that if doing right you may feel assured all will be well; if you have perfect trust, he will not forsake you. The Lord did not take the offering of Abraham; he only called upon him, so will it be with you,—if you make the sacrifice; the joy will be greater in the end. God bless us all."

Such are Spirit Manifestations; such are the teachings of God's messengers who now revisit the earth,—communicated through the medium of one of my

children, sometimes in trance, and sometimes in writing,—unfolding letter by letter; laying bare the spirit meaning of the word and their divine master; to some they have added great truths, and crumbled many a cradle prejudice, and may they to others the like good offices perform. They come, that they may scatter their gems of truth, and strew their flowers of love, around the rugged path of every earth-born; helping him to penetrate the outer of the word, that he may in spirit seize and apprehend the inner truth. Their gems shall not be scattered, and their flowers shall not be strewn in vain; the time will come, when the truths of the Bible shall be known and prized;—"At this day, and in your world (say they) the Bible is as it were, encased in iron covering, but the day is, when man shall see and shall confess the beauty of the golden one beneath."

For as the rain cometh down, and the snow from heaven, and returneth not thither again, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the earth, so shall my word be that goeth forth out of my mouth, saith the Lord; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the way whereunto I sent it.

Our record is true; man in Spirit does revisit earth, and communicate with the living, teaching and instructing in God's word.

"In the truths of the Word,
Shall the faith of the Lord,
Be sounded through nature abroad;
And the angels go forth,
Till they hallow the earth,
With the love and the wisdom of God."

You may possibly think with Dr. Hall, who was Bishop of Norwich in 1659, that in the later ages of the Church, to have the apparition of a good angel, is a thing so strange and uncouth, that it is enough for all the world to wonder at; and yet even he admits, that in some few instances our times have been known to yield, and he refers in particular to the memorable relation by Philip Melancthon which I have cited. The learned divine also says, "We have many times insensible helps from good Spirits, as by the effects we can boldly say, there hath been an angel though we saw him not." "Of this kind (says he) was that no less than miraculous cure which at Madennes, in Cornwall, was wrought upon a cripple, whereof (besides the attestation of hundreds of his neighbors) I took a strict and personal examination in that last visitation which I ever did or ever shall hold,—This man that for 16 years together, was fain to walk upon his hands, by reason of the close contraction of the sinews of his legs, was upon *three monitions* in a dream, to wash in a certain well, suddenly so restored to his limbs, that I saw him able both to walk and to get his own maintenance. I found neither art nor collusion,—the thing done, the author invisible."

You may perchance laugh as Sarah did, but remember her rebuke: "Is there anything too hard for the Lord?"—Is there anything too hard for that God who created the heavens and stretched them out: who opened forth the earth, and that which cometh out of it; who giveth breath to the people upon it, and spirit

to them that walk therein; who hath measured the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind? Am not I the Lord of all flesh? is there anything too hard for me?

Oh! may these words find their echo in the mountain fastnesses of every unbelieving soul; may they vibrate from heart to heart, till infidelity shall totter to its base, and on its ruins be created an earth-paradise; whose pastures shall be ever green, and waters ever still; where Bible light shall shine in all its Spirit-splendor, and every letter blossom forth a spiritual truth.

Demon-self shall fall before the breath of Brotherhood; every living form, a link shall be, in chain continuous, as members of one man, a human harmony,—Death-falses shall no more abound; God's love-bow circling round, shall man's heart girt, as rainbow earth's horizon. His messengers to man, shall bear their olive crowns; and on each heart shall he ingraft, from off the tree of paradise before the fall, a bud of incense, which blossoming shall seed, and every breath of Zephyr bear, to root on spot more barren than the wayside or the stony ground of old, and warmed by sun divine, God's word, the Bible, and by angels tended, earth shall be restored, and flowers of love eternal bloom.

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree."

And may the manifestations of spirit, in this our land, be the dawn of that long looked for glorious day which is to give light to them that sit in darkness and in the shadow of death;—of that day of joy and peace,—of that day-spring from on high,—when the poor and needy shall seek water and there is none, and their tongue faileth for thirst, and the Lord will hear them, and the God of Israel will not forsake them; when he will open rivers on high places, and fountains in the midst of the valleys; and will make the wilderness a pool of water and the dry land springs of water; when he will plant in the wilderness, the cedar, the shittah tree, and the myrtle, and the olive tree; and will set in the desert, the fir tree, and the pine, and the box-tree together, that they may see, and know, and consider and understand together, *that the hand of the Lord hath done this; the Holy One of Israel hath created it.*—May this be the break of that morn, which is foretold by the prophet Isaiah, when the wilderness shall be glad and the desert shall rejoice and blossom as the rose; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"Then earth

From the Antarctic to the Arctic pole,
Shall blush with flowers: the Isles and Continents
Teem with harmonious forms of bird and beast
And fruit; and glorious shapes of art, more fair
Than man's imaginations yet conceived
Adorn the stately Temple of a new,
Divine Religion;—Every human soul,
A second Adam, or a second Eve,
Shall dwell with its pure counterpart conjoined,
In sacramental meanings of the heart.
God shall be everywhere;—not as now,
Grasped at—but apprehended, felt, and known."

A VISION CORROBORATED.

March 27. This Morning, before rising, while meditating, a mental representation appeared to me of an expanse of countless stars harmoniously arranged and inter-related with each other, and all in reaction to an all-pervading unity—Deity invisible. I conceived also, at the same time, the idea of these stars having on them beings endowed with self-action—Good to these beings resulting, as of necessity, from the voluntary subordination of their self-action to that of DEITY,—Evil from the contrary.

Pondering on this scene, glowing as it were with a light and life of its own—I felt a movement indicative to me of Spirit-writing, and my finger was moved to write as follows,—

“O God! Creator of all mankind, Maker of all worlds, and of all the things thereon, grant unto this thy servant more and more light to see and understand thy admirable works !—MATILDA.”

Matilda, it has been given me to understand, is the name of my mother in the Spirit-world.

After a pause, the writing was resumed:—“My dear Son,—I have long endeavoured to impress you with this picture.

“The admirable work of Jesus Christ’s mediation; it is impossible to express by picture or by signs of sonorous relation.”

Here the writing suddenly ceased.

I was curious to ascertain how far this vision, if I may call it so, and the concomitant writing, were not *automatic*.

On the evening of the following day, some friends came according to appointment made several days before; among them was a seeing-medium, whom I invited to look, as she frequently has done, in a mirror, dedicated to “Matilda.” My mother appearing in it, among other questions asked by me was this—whether I had been impressed by her lately with a mental picture or vision? The answer was in the affirmative. Beyond the proof already received through my hand, I asked her to kindly describe it in the mirror to the present medium.

“Yes, my dear,” was the reply, “it was a picture of Holy Land.”—This seeming to me rather vague, I asked for a more exact description. —“I cannot add to the description except through a drawing-medium. I could through Mrs. W. whom you know.”

I was not perfectly certain that the medium then looking in the mirror had not heard of Mrs. W. as a most remarkable drawing-medium; and that the reading might be considered *automatic* on her part. On my stating the difficulty I might have in communicating with the lady she named, on account of the distance,—a difficulty started by scepticism,—my mother, or “Matilda,” intimated (through the seeing-medium, by transient writing on the mirror) her willingness to effect the object through one of the other friends present, of whose drawing-mediumship the medium of the mirror was, I knew, perfectly ignorant. I thought that would meet the case beautifully. “Matilda” arranged with Mr C. the said drawing-medium, to be with him at seven o’clock the following evening. After other communications, and our

acknowledgements, Matilda gave her blessing, and the mirror was closed.

On the following day, Mr. C., while engaged at his work, thought it not unlikely that "Matilda" might be with him, and held the pencil from time to time, but without result. In the evening, while engaged in conversation upon family matters, he perceived the sign usual with him for spirit-writing. He looked at his watch; it was seven exactly. He took a pencil and paper, and it was written,—“Matilda. My dear, I will try what you can do.”

The medium asked, What sort of paper will be best? The answer was,—“Any piece of paper. I cannot do as other Spirits can who are more accustomed to you.”

After an apparently preparatory exercise of the medium's hand, a drawing was made as closely approximating a miniature diagram of the 'vision' as was possible to be made in an off-hand pencil sketch, though unintelligible to him through whose hand it was done, and whose idea, from my imperfect description, was totally different. The sketch was made without the pencil being once lifted off until completed; when the medium's hand was moved to a scrap of paper on the table, and was made to write,—

“I cannot draw any better. It is more as a proof to my dear J. that he may know that other mediums may be used by me—Matilda.”

Mr. C. asked, Is it quite finished?—“You can go on with it another time. I cannot stop longer now.”

He said, I am sorry for that, because I am so much at liberty.—“I cannot stay longer now.”

During the next two days, Mr. C. held the pencil, now and then, to the diagram to receive any additions, but in vain until the evening of the second day, when "Matilda" announced her presence by writing her name, and proceeded, "I will go on with the drawing if you will allow me, that my dear J. may be contented in mind, and have confidence in what I promise. I cannot do all I could desire, but I will do my best. You can do more without my aid than with it; but it will gratify him." But at this point some professional interruption occurred, and Mr. C. was unable to resume the pencil for "Matilda" for a couple of hours. When he did his hand was moved to write not by "Matilda," as he expected, but by another Spirit who frequently writes through him, who wrote that he must now wait for "Matilda's impression; in the mean time giving him instructions to go out about some benevolent Spirit-work. This he did. The particulars of that, although interesting, it would be foreign to my present purpose to relate.

The next day, I having written to him to know if he had received any ratification of the "vision" as promised, Mr. C. brought the sketch home, with the particulars and the little communications I have here copied.

Having looked at them and commented on the sketch, Mr. C. said he should have been better pleased with it, as an artist, if a little more complete, his hand was put into movement and wrote, "My dear George, that will be sufficient to express my meaning. Matilda."

I having looked at it for a while, through his hand was rapidly written, "What do you think of it now, dear J.?" I returned thanks, and had to confess that it corresponded with, while it, at the same time, more fully expressed the idea conveyed in the picture impressed upon my mind.

The statement, through my own hand, that the impression was made by my mother, was thus confirmed, in the first place, by a seeing medium, and in the second, through a drawing and writing medium. I concluded that the phenomena witnessed by myself, as well as those witnessed by the seeing medium, were not *automatic*.

London, April, 1859.

JACOB DIXON.

SPIRIT MUSIC.

We thankfully insert a letter received from a friend in Yorkshire, whose successful ministry of the gospel is a sufficient test of his truthfulness.

In acknowledging some numbers of the *Telegraph* which had been sent to him, he says,—

"I don't know that I can make a more suitable return than by relating a circumstance which puzzles our ordinary philosophy, but of which, from the character of the testimony, I am as certain, as I can be of anything which does not take place directly within the sphere of my own consciousness.

I had an intimate friend in Huddersfield. Three years ago he died very suddenly. He was a home-loving genial man. He had a home to be loved. His death was an overwhelming affliction to his wife and children, particularly to the former. She almost died with him. Her home, before so cheerful and comfortable, became all but her sepulchre. The daughter was left at home, whom the father loved to hear play on the piano. She has since joined him in the world of Spirits, having died as unexpectedly as her father, though not until she had become a wife and a mother. From the day of her father's death the piano was closed, not again to be opened. Such was the mother's decree. She imagined that she could not endure the sound of it, and no reasoning or entreaty would prevail upon her to make the experiment. She is a woman of high spirit, and stern resolve, and having formed the purpose not to have the instrument opened, she was not to be moved from it.

Several months passed away. It was a calm summer night. A married daughter and a lady friend from Leeds with her daughter—a mere child—were visiting Mrs. C. All are very intimate friends of mine. Early in the morning is heard discerning most exquisite music. Daughter, friend, child, are alarmed. The first leaves her room, goes to the room of her guest, and finds both her and her child sat up in bed listening in a sort of admiring tenor. The window is thrown up to ascertain whether the sounds come from without, but instead of fuller the music becomes fainter. A visit is made to the landing of the staircase, and no doubt is entertained that the sounds are from the long-silent piano. They hear its well-known tones, though sublimated to

unusual sweetness, and that precise effect which has before been noticed as they have swept along the narrow passage from the drawing-room, through the hall at right angles to it, and up the stairs leading to the bed-rooms. For twenty minutes the music continued—but such music! The tunes are all familiar, the keys have answered to the notes before, but never in an execution so brilliant, and with a sweetness so penetrating.

Towards five or six o'clock the ladies ventured down towards the drawing-room, but door and piano are both closed.

Mrs. C. the bereaved and disconsolate wife, did not hear the performance, but she opened the instrument the next day. She is as free from credulity as any woman I know, but she took this as a kindly intimation from the invisible world both to moderate her grief and to suffer the piano to be played as formerly.

You may make what use of this anecdote you please in private; in public too, providing names etc. are not given, as, without the permission of the friends referred to, I should not feel at liberty to publish their names.

J. S."

We invite other friends to send us similar contributions—only taking care that they are as well attested.

HON. JUDGE EDMONDS.

The Hon. Judge Edmonds received an offer from the editors of the "New York Tribune" to insert a series of articles from his pen in favour of Spiritualism. The learned Judge has accepted the offer, and we extract the following from his first article.

"Let me take the rappings as a specimen :—When I first heard them, it was in the presence of three females, whose characters were enough of themselves to assure me against any attempt at imposition. As I entered the room where they were seated together at one side of a table, the rappings came with a hurried, cheerful sound on the floor near where they sat. I took my seat at the opposite side of the table, and listened, with the idea in my mind, "One of them is doing it—perhaps with her feet or hands, her toe or knee-joints." Directly the sounds came on the table, and not on the floor, and where their hands could not reach. "It was vetrioloquism," I said to myself. I put my hands on the table directly over the sounds, and distinctly felt the vibration, as if a hammer had struck it. "It was machinery," I imagined, and then the sounds moved about the table in different parts, the vibration following my hands wherever I put them. At other times, though not on this first occasion, I have turned the table upside down, and examined it so carefully as to know there was no machinery.

Thus I went on, at this time and at other times, testing the rappings in various ways by these questions. And in answer they would sometimes come on the back of my chair, when there was no one behind me; sometimes on my person, when there was no one near enough to touch me; sometimes in a railroad car, when in a rapid motion; sometimes high up on a wall beyond the reach of any one; sometimes on a door stand-

ing open, when I could see on both sides of it, and no one was near enough to touch it; sometimes four or five feet distant from any person; sometimes following the person when walking to and fro; sometimes when the medium was immersed in water; sometimes when they were placed on a feather pillow; sometimes when isolated from the floor on glass; sometimes when held up from the floor; and sometimes I found, beyond doubt, that they were the sheer fabrication of the medium.

Still, it might be ventriloquism; and so we tested it by jars of quick-silver, so placed that the least vibration of the material on which the sound was made would be apparent. And, finally, after weeks of such trial, as if to dispel all idea in my mind as to its being done by others or by machinery, the rappings came to me alone when I was in bed, when no mortal but myself was in the room. I first heard them on the floor, as I lay reading. I said, "It's a mouse." They instantly changed their location from one part of the room to another with a rapidity that no mouse could equal. "Still it might be more than one mouse?" And then they came upon my person, distinct, clear, unequivocal. I explained it to myself by calling it a twitching of the nerves, which at times I had experienced, and so I tried to see if it was so. It was on my thigh that they came. I sat up in bed, threw off all clothing from the limb, leaving it entirely bare. I held my lighted lamp in one hand, near my leg, and sat and looked at it. I tried various experiments. I had my left hand flat on the spot—the raps would be then on my hand and cease on the leg. I laid my hand edgeways on the limb, and the force, whatever it was, would pass across my hand and reach the leg, making it perceptible on each finger as on the leg. I held my hand two or three inches from my thigh, and found they instantly stopped and resumed their work as soon as I withdrew my hand.

But I said to myself, this is some local affection, which the magnetism of my hand can reach. Immediately they ran riot all over my limbs, touching me with a distinctness and rapidity that was marvellous, running up and down both limbs from the thighs to the end of the toes, and two or three times with force enough to hurt some, as if a child had struck me with a blunted nail.

Thus they proceeded, for some half hour or more, as I thus watched until I gave up that there was any but one hypothesis on which they could be explained, for they were intelligent, and by their changing met my mental objections, for I uttered no word aloud. I put down my lamp and lay down to sleep. They immediately left my limbs and went to other parts of my body, and I fell asleep with them gently tapping my left side.

Still there was another question; may not this be some unknown power belonging to a peculiar mortal organization and subject to its control? The answer to that was—though not the only answer—that it would often come when the medium did not want it, and as often refuse to come when it was most earnestly wanted. And it was the same with the desires of the circle. It would come when it pleased, and as it pleased, whatever it was, and not as we wished."

NOTICE TO SUBSCRIBERS. The present Number and Supplement, complete another volume, which at the end of the month may be purchased at 2s. (Dr. Ashburners Essays included) and we hope that it will bear comparison with any of the preceding issues. Indeed the zealous co-operation of our eminent literary contributors, and of our increased body of subscribers, has enabled us, in spite of our own inexperience and short-comings, to place before our readers articles and information on Spiritualism and its phenomena and philosophy, which must have greatly advanced the subject, and have given our humble journal, we hope, a character and usefulness which without them we could not have hoped to obtain. As a record of Spiritual phenomena we have taken every pains to select only the best authenticated and most striking instances, and as to the philosophy of Spiritualism, our aim has been to widen its basis, and make it large enough to include all well-ascertained facts.

With no pre-conceived opinions, better described as prejudices, to induce us to omit any class either of facts or opinions, and being fully conscious of how little is accurately known of the deep mysteries of the great subject; we have offered a fair field to those who had anything to say, either for or against us, which was told in fair English and with charity, and in this we hope we have our readers concurrence. We hold it a great sin against truth, to conceal uncomfortable facts, and that if Spiritualism can be injured by the truth becoming known in its fulness; it is nevertheless our duty to lay the whole before the public. Hitherto having acted on this plan, we have only cause to congratulate ourselves and our readers that the great facts of Spiritualism are unimpeached, and that the daily increasing adhesions of satisfied inquirers are the best pledge for a still greater field of usefulness with those who are yet unbelievers.

We respectfully ask the continued co-operation of our friends to make the forthcoming numbers of our little Journal useful to the cause, and we feel sure that in any event they will have as great success as zealous and able friends and writers can procure for them.

In order to give each subscriber an opportunity of seconding the efforts of the London Committee, by private circulation, we have resolved to limit ourselves to sixteen pages at a time for the next twelve issues, and thus enable each Subscriber to take a few copies for distribution. Subscribers will please intimate the number of copies they will take.

The funds of the London Committee continue to increase. We learn from the Treasurer, Mr. W. M. Wilkinson, Hampstead, London, N. W., that several additional sums have been received since our last.

SPIRITUALISM AND SCIENCE UNITED. We understand that towards the end of the year, we may expect a good sized volume under the above title from the pen of Mr. J. Jones, of Peckham. From his powers of analysis as shewn in the valuable and suggestive little work he published some time ago, called "Mesmerism solved," and the well known interest he has taken in Spiritualism, we are lead to expect that Spiritualists will have a "Standard Work" for their use, second to none published in America.

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SUPPLEMENT

TO. THE

British Spiritual Telegraph,

CONSISTING OF THE FIRST OF

A SERIES OF ESSAYS,

BY

JOHN ASHBURNER, M. D.

**"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION AND TO THE WELFARE OF MANKIND,"**

WADING through a sea of confusion, Philosophers have gone far astray on the principles of Physics. What would appear obvious and simple; has been complicated with ideas so absurd, that but for the reputation of great names, the common sense world would be at a loss to guess how so much nonsense could have occupied the intellects of our predecessors. Some have imagined that the world was of a size bounded by their ken, while others have figured to themselves an advancement of knowledge derived from processes of experiment calculated to defeat all the ends they had in view. We are not yet removed from the influence of the prejudices we have imbibed from our forefathers. We are ready to despise all knowledge, the nature of which we cannot immediately comprehend, and hence many enquiries, of very deep import, are tabooed by those who ought to be proud to become investigators. This is a melancholy fact, and is an ample excuse for endeavouring to enlist labourers from the mass of the uneducated classes whose minds are unprejudiced, and unclouded by the vain conceits of the learned and the Scientific. Many are the details of science which may be unfit for the consideration of persons not deeply versed in such subjects. But on the whole, the world is wise enough to understand the philosophy now endeavoured to be taught. We are not contending that the masses,

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SUPPLEMENT.

who are the best judges of the pursuits they delight in, are to be tied down to believe all the facts we shall vouch for; but there is a wide difference between forcing man to read, and enabling them to choose what they shall read. We propose to place before our fellow working men ideas, which shall subordinate them to habits of piety, as well as to thoughts of sober philosophy. Not to speak of Piety as a bugbear, it is necessary to shew what the word means. There is no word more misunderstood; no word is less appreciated by the higher classes. When we speak of a pious man, we do not mean simply a psalm singing demure individual, whose physiognomy is repulsive to little children, and not very attractive to grown up babies. We mean a man, who shall estimate, his position as a subject of God's Kingdom. We mean a man, who knowing his duties, should be ashamed to violate them. Piety, then, is not inconsistent with that love of freedom which should distinguish every rational man. You, of the working classes, who are disposed to accompany me in the lucubrations in which I shall indulge, are invited to make yourselves quite at ease on the subject of Spiritualism. You will find nothing in it at variance, with your preconceived notions,—nothing that shall make you ashamed of the religion in which you have been previously educated. You may be assured of this, before we proceed any further. You shall not have cause to complain that you have been led astray from the paths of your original holy thoughts: that you have been enticed by me to become Atheists, Deists, or any other ists; that can be disagreeable to your wives, sisters, or daughters; you have in me a simple teacher of philosophic truths, and I beseech you to believe, that I have no other interest in desiring your instruction than the holy one of wishing you to tread in the paths of wisdom and happiness. If you have read thus far, and are dissatisfied, lay aside my Essay.

But I can read as well as you, and though I am not present when you con over my pages, I am assured by my own feelings, that the sentiments I am writing, will go to your hearts: you are my pupils, because I have before been before you as the advocate of a great truth. You received my previous efforts to enlighten your minds, when I wrote in an indulgent strain towards my able, but obstinately misguided friend, George Jacob Holyoake, in a very charitable spirit. Many of you thought me mad, and some complained that my reveries were not sound philosophy. Time has altered your opinions, and my unanswered and unanswerable letter remains a hard nut to be cracked by the advocates of a material philosophy. I do not propose to tease you with more matter on the high subject of a future state, until I can shew you

that there is much in our present state, which may be vastly improved by indulging in magnetic considerations. You shall be taught to cure such diseases as Rheumatism, Gout, Rheumatic Gout, Catarrh or the common cold in the head,—that fearful disease Bronchitis, which so often succeeds it, and which is the parent of so much mischief; the Ophthalmia, that is attended by such agonizing pain, and that belongs to our common notions of Gout and Rheumatism: and the disease known as Scrophula, or King's Evil, a complaint, in fact, which owes its origin as often to those I have named, as to the consequences entailed by poverty and bad living. If I prove to you that these diseases are curable by the patience, energy, quiet perseverance, and holy zeal, which belong to the true Christian character, I shall have introduced to you quite a new idea. I shall have shewn you how necessary it is to understand things rather than words. All the learning of the most erudite physician would not be a match for one of you properly instructed to become a healing medium. You have only to go on with me in my course of instruction, and it shall be hard if your faith, patience, and perseverance be not rewarded by a recompence at least as sweet as the largest income derived from professional toil. You must not mistake me; I am not about to teach you any of the arts whereby the physician gains his reputation. They are very often of a questionable nature. I am not about to complain of their treatment of myself. I have suffered more obloquy, more slander, more vexation from the unhandsome and false insinuations of my professional brethren than I care to remember. It is not pleasant to be submitted to the contumely of the world, because I have believed it to be my duty to investigate many curious and important phenomena. It is not agreeable to be thought of as a Charlatan, when I knew myself to be far better instructed as an Anatomist, a Physiologist, a Chemist, and a Physician, than nine tenths of my competitors; when I felt that I could perform operations with a skill not one of them could equal, simply because I had studied nature with greater care than my Colleagues and envious compeers. I was doomed to suffer for the truth, and I rely on the firm conviction that, notwithstanding all the subornation, all the violation of sacred faith between man and man, all the selfish efforts to blacken my character, I am still before the world, a more respected and a more unflinching man, than any one of my numerous enemies. To you, who know me only by report as a steady friend to the improvements of our race, I address myself as my real equals! You have toiled through poverty, unabashed by the frowns of those whose duty it was to have assisted you. You

have tasted of adversity, and have swallowed the bitter pill of disappointment. But you have been solaced by the comforts of labour, and have not desired to injure those who have not sympathized with you. You are so far on the road to heaven. You have only to learn the art of docile humility, to be thorough disciples. There are not many who will envy you, but there are some who would be glad to enjoy your peace of mind: and such peace is to be acquired only by the Piety already pointed out to you. Many are the hours in which you will be obliged to work in the labour of love if you undertake the task of healing. It is not easy child's play. It consists of firm resolution,—patient resignation, and serious reflection. It must be undertaken in earnest. Faith must enter into your calculations of success, and hope must gild the efforts you make to benefit your fellow being. You are on the threshold of your subject, for you are seriously reflecting how far you are warranted in believing in my instructions. Are they too plain spoken? Are you not prepared to believe that I am in earnest? You may be assured I am in full earnest. I am captivated with my subject. I can think no trouble too great, if I am succeeding in producing an effect on your minds.

If you go along with me in all I am saying, you may be assured that I shall conduct you to become good healing mediums. You may not be aware of the meaning of the term medium. It is for want of a better that we now use it. You are aware of the difficulty we labour under, when we wish to make our meaning clear on any subject to which our friend may not have turned his attention. Healing medium means a person gifted with the power of healing. Some are gifted one way, some another; but all have a desire, when they are properly constituted, to do good to their neighbours. You have that desire. You are consequently gifted. You must however practise the art. What art? The art of being able to fix your attention on a sick person whom you would desire to benefit. You must practice the art of staring with a purpose. Too many believe that nothing but mechanical frivolity is necessary. Mechanical efforts are no doubt useful, but they do not constitute the art of mesmerising. What is Mesmerism? It is the art of Magnetism. What is Magnetism? No one can be ignorant of the compass which is used at Sea. It always points North, simply because it is a Magnet. Do magnets all point North? No—not all—for the Human being is a magnet, and he is never in one position for any length of time. He is a magnet, and yet he is not a steel magnet. It is only the steel magnet, that when properly placed on a pivot, or suspended, which points

North. More or less remarkable in the phenomena which attend them,—all crystals are magnets. You, who have never reflected on the properties of magnets, require to be told something about them. A magnet when suspended in the air is no longer accountable for its actions. It is like a man swayed to and fro by his passions, or by some other impulse. A magnet is not, like a man, gifted with organs. It is unlike a man so far,—but on the other hand, it is not its own master. When suspended, it is obliged to point North. If it had a will of its own, it might point East, West, or South. But it has not, and obeys the law, which obliges it to point as it does. You may be sure that some force compels it to be obedient. That force is not seen. It is invisible. You may be sure that though you cannot see it, there it is. How do I know that? From the fact, that all steel magnets inevitably point in the same direction.—Inevitably! How is that? Simply because they are under a necessity of doing so. Why cannot there be any exception? Simply because, through all time, no exception has been known. You need not be told that the discovery of Magnetism is as old as the experience of man. The Loadstone was known in very remote ages. You need not be told that you must own you were not aware of the antiquity of the Loadstone. You may be assured it is as old as the hills, and that is a saying which prompts the idea that the hills convey magnetic forces to the clouds; and those forces expend themselves in the thunder and lightning which are so awful in their effects. We are not now tracing Magnetism to the clouds for an idle purpose. It will be seen in time that we have an object in view.

You are aware that we object to go before our time to witness any scenes not familiar to us. One of the things not familiar is the idea of death. Nothing is so appalling as the idea of a sudden death. We speak of death in our bed, and that we expect. But when death ensues from lightning, we are not prepared for it. It is too awfully sudden. You are aware that when we happen to be struck by lightning, we feel no longer. Life is extinct in an instant. We are the subjects of another phenomenon. All the blood in the body remains liquid. No sign of life is present. The blood globules are all destroyed; for they are small spheres endowed with magnetic force, and that force vanishes in consequence of being united to the stream of force which killed the individual. You become aware of how perfect is the analogy between the human magnet and the steel magnet. They are both destroyed by a clap of thunder that sends a stream through them. There is no time to consider the question of life or death. Death comes too instan-

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taneously. You are not surprised at the suddenness of the stroke. You are prepared to believe in it. Why? Because you have seen lightning, and you have heard of its ravages. You only know that men do not willingly put themselves in its way.

What is the next idea? Where you see a magnet you little think that it has two opposite poles or extreme ends which have properties different to one another. One end is called the North Pole,—The other the South Pole. You have next to know that the North Pole does not like to come in contact with the North Pole of another magnet; nor does the South Pole relish the contact of another South Pole. You must reflect on this phenomenon. Why should like poles be repelled by like poles? There is no reason that we know of, only it is the fact. Well, if the North Pole of one magnet be presented to the South Pole of another magnet, the two poles attract each other. Why is this? There is no reason that can account for it. — It is simply the fact. Then ask yourself the question. How, if man be a magnet, does he remain unconcerned at the contact of another magnet? He is not unconcerned. No man can touch another, without communicating some influence to that other, and that other communicating to *him* an influence. What is the nature of that influence? It is hard to say, but this we know, that it is a magnetic influence, because it has been ascertained by direct experiment, that that influence is susceptible of being tested by a most ingenious adaptation of the Pendulum, contrived by Mr. Rutter, of Brighton, and known as the Magnetoscope. Notwithstanding all the efforts of the great authorities in Science to ignore the existence of such an instrument, there can be no doubt that the knowledge of it will spread, and that mankind will be wonderfully surprised, at some future time, that the persons who gave themselves credit for being the first men of their age, set their faces against this most delicate contrivance for eliciting facts, which are, in their nature, perfectly astounding.

Having stated the general facts of magnetism, it remains to remark that it is some time since we alluded to the power of the magnet to attract, and to repel. We found that a magnet attracts another magnet when we offer its North Pole to its South Pole, but repels the other magnet if we offer a North Pole to a North Pole, or a South Pole to a South Pole. We have no end of phenomena, when we think of the influences exerted by one human magnet upon another. We shall see first, that repose is a common consequence of taking one hand into the hand of another person; a calm feeling of quietude is induced if we place the palm of one hand upon the pit of the stomach of an individual; or

if it be placed upon the forehead; and the effect is more striking, if one hand be placed on the forehead; and the other gently applied to the pit of the stomach. We are aware of the difficulty of placing many persons into a sleep, but we know how far different persons excel others in the power of magnetizing. Some can with great facility be put to sleep by anybody. Some require enormous patience to influence. I have myself tried upwards of five hundred times on one individual, before I could induce a heavy somnolence. In other cases I have been unsuccessful,—one hundred and twenty—and more times, before I could produce the effect I desired. I do not know what there is, in me, that produces so peculiar a heaviness in my cases. My friend, Mr. Henry S. Thompson, puts persons into a deep sleep, but his influence is accompanied with effects far more agreeable than mine. His influence, then, is different from mine, although equally powerful in healing. I owe my life to his patient and persevering zeal; for one night, in the year 1847, I was at death's door from the combined effects of Bronchitis, Pneumonia, and inflamed liver: my friends Dr. Elliotson and Dr. Ferguson had exhausted all the resources of their skill, and Dr. Elliotson, hearing of Mr. Thompson's arrival in London, sent him to me, at half-past Ten o'clock at night, telling him he had little hope of saving me. Unwearying was the kindness of my friend. He fixed his gaze upon me, and with great efforts, removed one disease after another from me. He went on steadily working with good heart and will, for four hours and a half;—at the end of which time, I, who had not been in a recumbent posture for three nights and days, removed all the hill of pillows from about me, threw myself into a horizontal position, and fell asleep; then, without stirring, I continued in one deep sound doze, for five hours. In the morning, I was well; all Inflammation—all cough—all pain, had vanished. I was anxious about nothing, except a good breakfast, which I coveted ravenously as soon as I became awake.

Was this a miracle? No. A miracle is the work of a divine power. Mr. Thompson pretended only to exert a firm will, an indomitable energy, a patient perseverance. He is a rare example of a man in possession of these qualities, which are much enhanced by a kindness of heart, that endears him to every friend he has. I am not able to say much about the manner in which one magnet can influence another, but this I know, that one man can put another to sleep with much greater ease than another. I have seen so many examples of this fact, that sceptic as I have always been, I cannot doubt its truth. If so many varieties exist in the magnetic forces of different individuals, is it to be wonder-

ed at that some persons find it very difficult to believe in the efficacy of mesmerism?

Let us inquire what we mean by the word Force. But if we wish to obtain a clear view of our meaning, we must first have an illustration of the object on which force is exerted. These objects fall under the general head of Matter. What is Matter? Now comes that which requires the common sense we find so much more frequently among the hard-headed thinkers of the working classes, than among those who write learned books, which especially, as of late, make confusion worse confounded. Sir Isaac Newton, a man gifted by his God, with faculties far above the ordinary standard of human intelligences, did not live in times, when Chemistry had established her more recent truths. Although he was, perhaps the most original thinker the world ever witnessed, he thought of matter as consisting of "hard, impenetrable particles, endowed with *Vis Inertiae*, Gravitation, and Chemical attraction for other particles." Now here is the assumption that the properties of hardness and impenetrability *inhere* in matter, while they are but relative conditions,—conditions attached to certain kinds of matter in a solid form. No one would say of solid butter, or solid cocoa nut oil, in warm weather, that they were either hard or impenetrable. All matter, as our experience would warrant us in the inference, may be considered as susceptible of the several forms of solid, liquid, and elastic, aeriform, or gaseous. We have no right to assume that because there is an infinite variety of densities in relation to bodies, that each body must necessarily be impossible of reduction to the mean, or to the lowest degree of density, among all bodies. The circumstances under which one body may exist, may reduce that easily reducible, to a liquid, or to a gaseous state. It does not follow that another body of equal or greater density, because our arts of manipulation have not enabled us to reduce it to the same states, is not, *by possibility*, susceptible of such reduction. From all the facts before us, the fair inference is, that all bodies are susceptible of that degree of disintegration, or of decomposition which may make them capable, mediately or immediately, of solution into liquid or gaseous states. If this be so, the question of the gravity of bodies need not enter into our consideration, until we have to reflect on the subject of forces. When Dr. Hare, of Philadelphia, writing on these subjects, compared the density of gaseous Hydrogen and that of solid platinum, and alluded to the relation of 1 to 25,000, he was not careful to compare like things with like. It may be possible to reduce platinum to the same gaseous state as Hydrogen, and it must depend upon,

the degree of rarification possible in the two gases, before we can ascertain how far they may be capable of being submitted to the same circumstances. Platinum taken at 25,000 is a solid material, and Hydrogen at 1, the thinnest of airs:—the lightest body in Nature. We arrive at these relative weights by exercising our faculty of comparison, which has taught us, that relative gravities afford us a means of distinction;—a means of distinguishing only one essential characteristic of *ponderable* bodies,—*density*. But the *degree* of density is dependent on a cause little understood, and a cause that introduces two relations diametrically opposed to each other;—that of the particles of a body to attract each other, and that of its particles to repel each other. But have the particles of any body an inherent power to attract or to repel? Are they themselves gifted with power? Are they capable of acting? Reflect, that an act implies a will, which can set in motion a force to impel passive objects. The Natural philosophers, who have thought most profoundly on this theme, are clear in their agreement that all matter is *inert*,—another word for passive. They do not dream of its having the power of acting by its own inherent impulse. Boscovich and Exley may have been dreaming, when they did their best to puzzle themselves with the vain idea that matter was essentially force. They were acute reasoners, but they missed their mark, when they arrived at this conclusion, for they might as well have announced that there is no difference between cause and effect.

Exerting our common sense, knowing that changes are undergone in the densities of substances, upon the application or introduction of certain agencies, which, would appear on some occasions, to disintegrate, and on others, to decompose the bodies under consideration, we, are led to infer that the matter we can thus cause to be acted on, must be passive or inert. We know that heat and light can introduce repulsive forces among the particles of bodies, obliging them so to arrange themselves, as to have fluid or aerial characters. If we could conceive of *inert* particles continuing to expand until the gas into which they were converted, by light or heat operating on them, had reached to an inconceivable degree of attenuation, we might indeed believe in *power* exerting an influence on matter. Suppose, in this condition of Hydrogen gas, occupying a certain space, enclosed by glass, another dozen gases are introduced into the space; the late philosopher Dalton, of Manchester, established the fact that a law exists, allowing these gases to commingle, and the heterogeneous airs to occupy the same space, and to merge into one gaseous mass, of no greater bulk than before. We have

an example of the fact of gases commingling, without quarrelling, in the Atmosphere we breathe, which is commingled Oxygen and Nitrogen.

If Oxygen and Nitrogen were endowed, as magnets are, by poles, they would quarrel. Conceive of the gases that Dalton mixed, having poles, there must have been instant explosion. If poles were attached to all gases, their particles could commingle only in one way, that of occupying the same space, and having the same poles; but we know that when magnets are apposed, so that like poles touch like poles, a force of repulsion is present, and at last if you oblige the magnets to be together, in such relations, the magnetism disappears. The disagreeable battle depolarises the magnets. When gases commingle, we must infer that they have no polarities. We must enquire if they can obtain the privilege of being raised in the scale of creation? At present, we see that gas, without polarity, is simply a specimen of inert, or passive matter. But we know well that oxygen can be electrified. We know that it has been submitted to electric currents, and that the result has been a new substance, known as *Ozone*.

We are not now enquiring into the nature of this new compound of oxygen and electricity. We have to learn more about it hereafter, but I wish to point out the fact that oxygen, without electricity, is *powerless*, while, with electricity, it is so *powerful* an agent as to destroy putrid matter, and to eat up most of the metals with an avidity, marvellously surprising. Having established this position, we ask what is matter? Simply gas or air without polarity. But gas or air, without polarity, cannot combine to form anything. I defy any one to form water from oxygen and hydrogen, without introducing electricity in some form, either by presenting a substance with poles, or direct electricity. The one fact shews the necessity of giving polarity, by decomposition—the other, of communicating the electric force, by external agency.

We now come to consider, how far we are warranted in assuming, that any form of will interferes in such an operation as we have been supposing, and thus, we necessarily arrive at the idea of the doctrine of a special providence. Will is a faculty of a mind. A mind must regulate the universe. The great philosopher, Laplace, could not see his way to a conclusion of all things having existed, subjected to laws, from an eternity of time, without believing in the necessity of a grand mathematical formula. He was obliged to confess, that a mathematical formula required a highly accomplished mind; but a highly accomplished mind could grapple with all the difficulties in nature, after it had based events, past and future, on a principle. What is that principle? That all matter

should be subjected to its will. No thinking mind could abandon the idea of ruling matter, after having taken the pains to form laws by which that matter was to be ruled, and hence the necessity of a constant watchfulness to prevent collisions, interruptions, and vacillations. Whoever thought of a ruler, ruling without a direct will, and he who rules the universe, has above all other lawmakers, a deep interest that his direct will should be obeyed. He is ever watchful, ever vigilant, never sleeping, never slumbering. His penetrating knowledge pervades all forms of matter, and his industry is the great example to all his numerous subjects. You, who have reasoning power, and refuse to listen to this clear exposition of the constituent principles of the universe, are now challenged to produce one more simple, or more in accordance with the facts that are daily turning out of the events which are taking place around us. You are not warranted in concluding that you can fathom the idea of eternity. You can trace back events to a period when there must have been a beginning; for all progress is based upon a commencing epoch; but as all matter is regulated by laws, so those laws may be changed when it suits the will of him who formed them to direct any alteration in them. It is not necessary for him to consult even the most capacious mind he has ever ordained to exist, as to what shall be his next formations. He may so completely alter all his arrangements, as to deny us the felicity of adoring him, but in that case, he must annihilate at once the glory which surrounds him, for all his works have contributed, through endless ages, to that glory. We, who are his creatures, can form no other conception of him, than that he is all-wise, all-perfect, and consequently, all-mighty and all-beneficent. He, who requires for his happiness, to imitate any being that does not combine all these attributes, must take refuge with the silly Atheist. Our object has been to define matter, and now we may proceed to define force which controls matter, and which attaches itself to the particles that are necessarily obliged, by the revolutions of the various objects in space, to assume first the spiral, and then the spheroidal shape. We are not now to discuss the mathematical laws established by Sir Isaac Newton. It is sufficient to say that he was the author of the doctrine which gives to each atom the spheroidal form, modified by the whirling forces operating upon it. We are not now to instruct our readers upon the abstruse doctrines to be found in the Principia of the world's great astronomer. We give only the sketch necessary to our purpose, which is to advocate the existence of powers, by the agency of which, the Almighty mind may direct the ruling of each specific instance of its will.

Those powers are absolutely beyond the control of man, who is himself often the victim of them. He is fettered by them, but not irrevocably.

Omniscience does not appeal to our sense of propriety. We are often overtaken by storms that would destroy us, but for the wise intervention of bountiful goodness. We often fail to see our own interests, and are stranded on the barren rocks of poverty. These and a thousand other instances might be adduced to shew our own impotence, and the necessity existing for those laws which must rule our destinies. But these laws emanate from the divine will. They are perfect and action. They are, however, the result of forces arriving whence we cannot guess. The tornado demolishes ships and lives. The Earthquake swallows up men, women, and Children. The pestilence attacks great numbers. But we repine not, for we know that all these result from laws we cannot govern. We little think, that each force we know of as operating for our good or evil, finds its place in that scheme of providence, to which Laplace gave the name of "*La Grande Formule*:" and when he gave that name, he as little thought that he was furnishing a most powerful argument for sustaining the philosophical doctrine of a particular providence. Many are the difficulties arising from the want of a clear definition. We propose to give an idea of the word Force. What is it? Any one conversant with Mathematics is expected to solve problems relating to the qualities of curves. We are not now going to hamper ourselves with definitions of curves, but if it were required to make out a clear idea of a curve, we should merely say that it was a circuitous aberration from a straight line. It is in another difficulty, that of wanting to define a circuit. Now a Circuit must relate to a circle, and a circle is only a bent straight line; but it is bent according to a specific law, and we are dealing only with the subjects of laws. These then are our guides. One law is good till another supersedes it. We find that straight lines are simple continuations of points. A point is a mathematical idea but a force is an actual agent.

There is no proving that forces do not emanate from the points of a straight line. If we could prove that they do, we should establish a new idea; but it is an idea which cannot be realized by any mathematical philosophers. A man must be made, he would say, who holds that a force emanates from a point. You, who are aware of the impossibility of describing a point, except by saying it has neither space, nor dimensions, have no pretension to question my right, when I suggest, that a series

of points will make a line. occupy space, and yet you expect from that which does not contradict, that we can form no to be true,--namely,--that force from points. Naturally you hand. Look at the revolving must not expect to be told, the conductor, arrived there by infinitesimal points. You power of a force can be more fying.

When we regard force as an deity his inalienable right to domains. We know him to be or is too minute for his attention. fills space with the immensity every point in space. Points are Mathematical realities to him. To him, it is as much a reality, as a hard surface is to us. What then is our question? Is that he can form ideas which pervade all space? We shall exert a power of omnipresence, when we know that he can read the thoughts of others. of the facts against which, the mere of our day, set their faces. They need not flatter themselves with the idea that they are philosophers. However humble they are, they are not infallible, and a simple hearted country girl has been able to teach them a lesson in humility. The daring of such men is equal to the daring of the ignorant physicians, who, without education, and as good opportunities of improvement, are spoken of by them, as silly. It is come when the public begins to estimate the value of the human mind. They are almost all of them men of small intellect, with limited reasoning powers. They never state a proposition worth a moment's consideration. They never coin a new word, because their vocabularies are empty and they have more words than ideas.

How can that, which has no dimensions, be said to occupy space. I assert, without fear of contradiction, that force cannot emanate from a point. I hold no idea of force but that one, which I hold is known to us, only as that which issues from a point. I desire an example. It is ready your cylinder of an electrical machine. You know that the force which is accumulated in solid masses, when you know it came from a point, is more striking than that which we are exemplifying.

attribute of power, we only ascribe to the deity the minute details of his Kingdom. We know that no subject can be omnipresent, and we know that no subject can be omniscient.

How can we then doubt, that he, who is the deity, can fail to be cognizant of the minutiae of his Kingdom? He is not but mathematical ideas to us. They are not. A line is to us, in truth, an impossibility. A reality, as a hard surface is to us. It is not that we cannot comprehend the idea, but that we cannot express it. We need be under no apprehension of doubting the truth of his being omnipresent. We may be told that this is one of the forms of our own existence enshrined in the minds of philosophers. We may be told that this is one of the forms of our own existence enshrined in the minds of philosophers, in whom we do not flatter ourselves with the idea that they are philosophers. However humble they are, they are not infallible, and a simple hearted country girl has been able to teach them a lesson in humility. The daring of such men is equal to the daring of the ignorant physicians, who, without education, and as good opportunities of improvement, are spoken of by them, as silly. It is come when the public begins to estimate the value of the human mind. They are almost all of them men of small intellect, with limited reasoning powers. They never state a proposition worth a moment's consideration. They never coin a new word, because their vocabularies are empty and they have more words than ideas. Whereas, those who ad-

vocate Mesmerism, and the high and holy is but a hand maid, need no other form of new ideas. We are not now advocating upon novelty. We are endeavouring to must always convey a meaning, and when new ideas, we are sure to find the opposite bushels of verbiage. There are many philosophers, who would be glad to retrace their objection to meet them. We are glad to be seeks to repair the injuries it has inflicted; is the attribute of the judge. We do not ourselves that holy office. We only yield to meets the penitent not only with forgiveness are many who would like to be enabled to of injuries. It is no easy matter to acquit quite necessary for the man who like my of a vindictive spirit. Meekness was not braved public; as well as private wrath. man. I thought myself right, and if a wounded sense of honor, I have thrice, with consequences. I may well blush for not only by severe repentance, but by the forced upon me, by the inevitable consequences as I have done, on the phenomena, on of reasoning which Mesmerism alone ing to betold what these phenomena, trains of reasoning were, must wait for we are to discuss in these Essays; and establishment, in all candid minds, God rules the universe, that God sees all the events which prompt us to the best code of laws which he has vouchsafed that the effects of Mesmerism on the future well-being of society, is the publication of these Essays.

After this digression, we return to the thread of our discourse. We were insisting on the subject of matter of matter to those forces which emanated from the depths of space. People have been so much accustomed to talk of the action of matter, that they will find it difficult to comprehend, that matter cannot

science to which Mesmerism words but that which leads to all the frivolities which attend impress the idea, that words when we find objection made to not ready to overpower us with among the so called philosophical steps. We shall have no objection the generous spirit which is. But we must be just. Merit not presume to take upon our the impulse of Charity, which kindness, but with love. There is practice the art of forgiveness fire it; a long apprenticeship is self once gloried in the pride of one of my boasts. I have I cared neither for God, nor duel was the consequence of a unshrinkingly, encountered all its my folly. I am now subdued, the holy thoughts that have been sequences of reflecting, as deeply the results,—and on the trains can induce. You, who are waiting—what these results,—what these for the due development of the facts I when you are told they lead to the of a high moral conviction, that sees all our actions; that God plans to regulate our lives, according to the vouchsafed to man, you cannot conclude the happiness of individuals, and on is at all compromised by the publication of these Essays.

We return to the thread of our discourse. We were insisting on the subject of matter of matter to those forces which emanated from the depths of space. People have been so much accustomed to talk of the action of matter, that they will find it difficult to comprehend, that matter cannot act. Much of the absurd verbiage of medi-

cal practitioners is at once upset by depriving the physician of his favorite word "action," a word more calculated to confuse his own mind, and that of his patient, than he would like to confess.

We are not now disposed to quarrel with the dictionary. We merely mention, *en passant*, the mischief which has been introduced into the vocabulary of professional men, who, of all others, are interested in obtaining clear ideas on the subjects occupying their attention. Matter cannot act. This is our position. If it could act, forces would be unnecessary; for we should have no end of new combinations which would overturn the foresight of all calculators. Imagine the varieties of matters in the universe, each endowed with a power of combining with its neighbour, and not influenced, and not regulated, by any external forces! How immediate would be the chaos! No power to control such a multitude of materials, assembling in all directions, to promote a grand fusion. Who could distribute the materials when once united? Who could say where Chaos would end? Would not any arrangement be better than that which should give powers to matter? And yet profound thinkers write voluminous works, which are not only read, but almost worshipped by men of literature and science, who think themselves so superior to me, that I hide my diminished head, when men of note and women of talent prate to me, of the deep philosophy to be found in five or six thick closely printed volumes of a system of Positive Philosophy, the great object of which is to prove that the Brain, or nervous matter, is the *Basis* of the thinking faculty. In other words that *matter thinks!* Can any man be surprised at the want of reasoning power displayed by educated men, when numbers are found in society, who dare not hold up their heads to denounce the absurdities of such voluminous trifling as can be read in M. Comte's work. We are know on the threshold of our matter, for we have wandered on purpose to shew, that like my dear old Master, Professor Macurtney, I am addicted to differ from all those who have dared to believe that I am to be ranked among the Atheists of the day. I told you that on a former occasion, I gave my friend, Mr. Holyoake, a hard nut to crack. My present Essay will be a harder one, and, he may lay the flattering unction to his soul, that I address his own audiences, who have not a word to say in reply to my facts and arguments. I do not pretend to foretell events; but I may be bold enough to say, that those who call themselves secularists, will not find it easy to reply to my views, and I am ready to enter the lists with any of them who wish to impugn the validity of the facts I have put forth. I do not relish public discussions on platforms, for they are the claps

traps of low party feeling; but the *Spiritual Telegraph* will, I have no doubt, open its pages to any communications, dictated in a proper spirit, which shall adduce facts and reasonings, calculated to embrace ideas, that may demolish my poor arguments. With this gauntlet, I conclude. May you all, my good friends, feel, as I have felt, much pleasure in the startling Essay you have now before you, and if you receive it well, I will soon write you another.

J. A.

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GLEANINGS.

"Incredulity of a fact, I take it, is that wide-spread weakness of the human mind, which is observed in men who have perfected their opinions, and have no room for learning anything more. A new fact to them, is just one above the number that is convenient or necessary for them, and had they the power of creating, or of preventing creation, the inconvenient fact should not have existed. Indeed, if admitted into their completed system, "the little stranger" would destroy it altogether, by acting as a chemical solvent of the fabric!

"But this is not the mode of the searcher after truth; and in determining the important question, which it is intended to submit for consideration, I would rather forget much that I have been taught, or find it all unsound, than I would reject one single circumstance, which I know and recognize as a truth. In all the questions that can by possibility be mooted, whether philosophical or otherwise, that theory is alone admissible which will explain all the attendant phenomena and observed facts, and which is, moreover, consistent with the nature of man, and the world of matter and of mind with which he is connected."—*A personal narrative, by W. M. WILKINSON.*

"Besides this earth, and besides the race of men, there is an invisible world and a kingdom of Spirits: that world is round us, for it is everywhere; and those Spirits watch us, for they are commissioned to guard us."—

JANE EYRE. By CHARLOTTE BRONTË.

"May we look among the bands of ministering Spirits for our departed ones? Whom would God be more likely to send? Have we in heaven a friend who knew us to the heart's core—a friend to whom we have unfolded our soul in its most secret recesses—to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted?

Have we not memories corresponding to such a belief. When our soul has been cast down, has never an invisible voice whispered, 'There is lifting up?' Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel had spoken from his wings the odors of paradise? Many a one, we are confident, can remember such things; and whence come they?"—*MRS. HARRIET BEECHER STOWE.*

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SUPPLEMENT

TO THE

British Spiritual Telegraph,

CONSISTING OF THE

SECOND ESSAY,

BY

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"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION AND TO THE WELFARE OF MANKIND,"

However multifarious are the subjects which relate to the phenomena we have been considering, we are bound to resume the thread of our discourse. We must recur to the subject of matter, and of the forces which govern it.

Under these circumstances, let us ask our first question. What are the forces which impel masses of matter? Are we warranted in believing that we can fathom the whole of this subject, without first enquiring into the history of the great discoveries that have been made principally by our own countrymen, in Mathematics, and in the deep science of Physics. We know enough of the laws which Newton discovered, to be aware that two great forces are ever present, to keep the large masses of matter, which form the subject of the astronomer's studies, in their proper places, in that wide expanse, we, not improperly, call the Heavens. These forces, included in the general term of Gravitation, are like the forces which characterise Magnetic Phenomena. They are said to be centripetal, or seeking a centre, and centrifugal, or flying from a centre. Attractive and Repulsive may suit our ideas as well, when we are thinking of the phenomena appertaining to Magnets. We are not obliged to pursue mathematical studies to obtain these ideas, but we may be sure that all phenomena, relating to the universe built

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by the great Architect of the Heavens, are subject to mathematical laws, and occur in series, as beautiful as those of the most complete Logarithms.

The forces of Attraction and Repulsion are curiously operative in all the subjects we have undertaken to discuss. It would be difficult to point out any facts connected with the health or disease of the living fabric, or with the operations of mind, that were not subject, in a greater or less degree, to these antagonistic powers. Let us regard them as they relate to what we may call the elements of our enquiries,—to sleep and wakefulness. These are conditions to which we are all subject. How many are the gradations between a slight slumber, and a very deep sleep! We are lost in the variety of grades, if we seek to define them! Yet they all depend upon Magnetic laws.

We must consider how forces are made to reach matter, in order to have a better idea of the influence exerted upon us to produce the changes which we observe in our diurnal conditions. The simplest forms of matter are airs, which may be subjected to the force of Repulsion, and in that case they expand more and more, or become what is said to be rarer; or on the other hand, they may be subjected to the force of attraction and are then obliged to become more dense. In the first case, they become more negative, and in the second, they may be said to become positive. An air cannot approach to the condition of a fluid, without being intimately associated with a force, and that force is electric, producing, because it is attractive, and antagonistic to the repulsive agency which previously governed it, a spiral motion, which rapidly gives to each particle a spherul or spheroidal form. Imagine the force to increase, and suppose the airs to be Oxygen and Hydrogen, the electric force overcomes their divellent tendencies, and obliges them to form a drop of water. It is unnecessary to say that this drop of water is quite round,—a little globe,—a spherule.—You do not doubt about the shape of the rain which comes down round, and splashes against the glass of your windows. That drop of rain is a magnet. It is a spheroidal body. It has assumed that form in obedience to an electric force, and exerts electric agencies upon surrounding bodies, in virtue of its Magnetic properties. Imagine that drop of water, under circumstances, in which it cannot help itself, becoming betrothed or approximated to some powdered flint, and really and truly there are conditions in which it must, of a necessity, dissolve or unite with some of that flint. These are all magneto-electric conditions. The shape of the resulting Magnet is still a ball, which, with many other balls of a like nature,

congregated together, and subjected to a sufficiently powerful current of Electricity, is obliged to become a rock crystal. Water and flint powder have thus combined, and have advanced in the gradation of Natural substances. From inert gases, Magnetism has produced water, and rendered it capable of transmitting electric currents. It has done more. It has, by its attractive power, enabled the Water to dissolve flint, and to produce the crystal from which so many spectacles and object glasses are made. That crystal is an advance, in the steps of Nature, to a rank higher than the shapeless flint. It has a curious geometric form of six flat sides, at the top of which is a pyramid of six sides, and the pointed end of that pyramid, if applied, for a sufficient length of time, to the face of a human being, will produce sleep in that individual. On the other hand, the butt end of that crystal will awaken that person. All this follows a law, determining the different influences of Magnets or Crystals upon one another. It is not to be concluded that Nature is tired of Magnets, when she has decreed the formation of Crystals, in the mineral kingdom. There are thousands of different kinds of Crystals, which are compounds of water and minerals, all susceptible of classification, in natural orders. But Magnetism does not stop here. It proceeds higher, and gives laws for the formation of vegetables, for each vegetable growth is found by Mr. Rutter, and his disciple Dr. Leger to be a Magnet, or a Crystal, having two poles, like all other magnets and crystals.—Magnetism, perhaps much modified, attends to the duties assigned to it, throughout the whole of creation. Not only are seeds, plants, trees, fruits, and all parts of each of them, magnets or crystals, but they are, though superior, in the rank they hold, to mineral crystalline arrangements,—necessarily inferior to the crystalline forms and forces of the animal kingdom. When we arrive at the forces, which actuate man for instance, and find the close analogies they bear to the forces which have determined the geometric forms of mineral crystals, and the mathematical accuracy which is displayed in the formation and proportions of the cells and tubes of the vegetable kingdom, we cannot fail to be struck with the simplicity of God's general laws, and the endless varieties, which he ordains, from the single trunk force of his prime motive power!

A fair question may be asked, How can you prove all you have been stating? It is not necessary, in order to give a reply to this question, to go over the whole range of facts collected by the Baron von Reichenback, by Mr. Rutter, and by Dr. Leger; nor into the numerous astounding truths that are scattered broadcast over the pages of that most

valuable collection of volumes that bears the title of "The Zoist," and which stands forth as an imperishable monument to the name of Elliotson, a man, who, for his own future fame, knows perhaps rather too well, where he stands; for it has been his misfortune that he could not sufficiently control the organ that has made him proudly conscious that posterity will undoubtedly point at his name, as the beacon light of his age. But he has succumbed to the horror, expressed by his aristocratic friends, at the legitimate progress of the Science of Mesmerism: and he little dreams to what an extent, his reputation, as a deep-thinking philosopher, will be blemished by his frantic repudiation of the profound truths that emerge from the mesmeric Science of Spiritualism. For the sake of the classes I am now addressing, I trust that the *British Spiritual Telegraph* will one day be regarded as a continuation of the "Zoist." For the facts and reasonings which have appeared, and will continue to appear, under Mr. Morrell's auspices cannot fail to bring it up to a pitch of importance in public estimation, that may defy all detractors.

Not to tease you with all the minute details which would render a reply to our question too long an affair, the example we have selected of the opposite conditions of Sleep and Wakefulness, as the elements of our inquiries, will suffice to introduce a number of facts to lead you to a conclusion, that must be always borne in mind. Let us ask:

What is Sleep? We know little else about it, than that when we are overtaken by it, we are apt to become addicted to a loss of our ordinary thoughts, and to a state of want of consciousness of all that surrounds us. We are curious beings, when we consider how soon we slide from the state of consciousness to that of perfect obliviousness. Who is there that is able to remember the moment,—the click of time when he fell asleep? and yet, there must have been that moment. Is this not analogous to the Magnetic Phenomenon of the common reversal of polarity, in an electro-magnetic coil, when the one pole is replaced by the other? It is not only analogous; it is the identical phenomenon. How do you prove that? is a very natural question. Very easily. Reflect for a moment—What is Pain? Consult Todd's Johnson's Dictionary, and you will find that the learned compiler was not very clear as to what pain was, in fact. How are we to know what we mean by the use of words, if our great Lexicographers, who make a deep study of the meaning of words cannot tell us better than by quoting Shakespeare, who says it is "Perfect misery, the worst of evils, and excessive, overturns all patience." This is not a definition. What, then

can we say? How shall we define the word? We can be at no loss if we bear in mind the fact, that man is a magnet. He is not only a magnet, but one particularly liable to reversals of polarity. No one can cut his finger without suffering some pain. No one can find himself pinched by a vice, who will not call out from the agony he suffers. Why is this? As long as any individual is in his ordinary or normal condition, his magneto-electric currents run their course, without his experiencing the slightest inconvenience. But when his polarities are reversed, his state undergoes an alteration. This alteration is not necessarily pain, for we could not otherwise waken from a state of sleep, without experiencing pain. But we find that when we are asleep, we can dream, and our dreams may tell us that we are in pain. At that instant, we become awake. Why is this? Because we feel that the reversal of Polarity, which has disturbed us from sleep, is *extreme*. We were sleeping comfortably, and all the particles of the Magnet-man were in that magnetic condition. I have named *Tone*. That which I have called *Clone* supervenes, and the reversal of polarity being *extreme*, pain is the result. The severance of one part of the body from another is, precisely, the disintegration which reverses the polarity to an extreme extent, and produces what we mean to express by the word pain. Few are aware of the obligations which are due from mankind to men of genius, who put forth works that exhibit their powers of mind, in the close catenation of arguments, on subjects relating to the alleviation of suffering. The late Dr. Macartney, Professor of Anatomy in the University of Dublin, published a work on Inflammation, which constitutes an Era in the History of Modern Surgery. He was the philosophical reasoner on the application of tepid, or blood-warm clean water, to the alleviation and cure of incised and lacerated wounds. His system of Water Dressing, is, as yet, but imperfectly understood. Now, that we are engaged in considering pain, we can fully comprehend his meaning: for he directed the application of Water, and of Steam, at such temperatures, as should, alone, on their application, destroy all sense of pain. How was this effected? Simply by applying an armature to the two poles of the Magnet. His steam and his water dressing produced the same effect, as if one were to make the two opposite poles of a Steel Magnet become closed by the application of a piece of soft iron. The water dressing, in short, was an armature closing the poles that has been separated, by what is called Solution of Continuity. When the new views I am endeavouring to recommend to the notice of mankind shall be received, I do not fear for the reputation which will

accrue to the memory of my old master, who was at once, one of the profoundest, as well as one of the most ingenious thinkers of his age. You who are accustomed to regard things at their proper value, will not care much, who gets the credit of a discovery, so long as you enjoy its benefits, but when you learn that my venerated master was an advocate for the extension of knowledge among the working classes, as well as among those with whom he associated, and that his thoughts embraced all the views for the amelioration of society which have been brought to your attention by one of the most distinguished philanthropists of modern times, you will know why I felt anxious to do honour to one whose philosophical ideas extended to the amelioration of our race in every possible point of view. I am not now to compare this man with those who wield the batons of science. Thoroughly content to let them enjoy all the distinctions accumulated upon them, I cannot regard them as the men devoted to their race. Small in their aspirations, they are one and all, unable to grasp large views. Fear is among their debasing passions, and when once a man allows himself to fear for consequences, in his pursuit of ennobling knowledge, he is unworthy to hold a high position. We shall, bye and bye, see that all tendencies to a low standard of moral feeling, inevitably leads the mind to a downward course. We have to prepare to show how this happens, and it may appear very strange to many, that it is intimately connected with the relations of sleep and wakefulness.

We proceed to inquire why we lay so much stress on this apparent paradox? You are not much wiser for all you have hitherto learned on pain. You could not, however, have understood clearly how Sleep and Wakefulness are dependant on opposite conditions, without being prepared to know the facts resulting from man being a Magnet. Now, we proceed to inquire how the Magnet is influenced, when Sleep supervenes. Sleep is the result of approximative forces, operating among the minute particles of brain and nerve matter. How is this proved? When I was House-Surgeon at St. Bartholomew's Hospital, now about 45 years ago, a boy was brought in, whose skull was extensively fractured. Mr. Abernethy had been lecturing to the pupils, on the fact, that the brain occupied less space in sleep, than it did in wakefulness. He stated that the celebrated Dutch Professor, Ruysch, had remarked this fact, in the case of a patient, whom he had trepanned. I was led to watch the brain of the boy under my own special care, and I found that Ruysch had stated the truth. I was delighted, that boy-surgeon as I was, I could corroborate so great a man. The fact remained on my

memory, and in maturer years, called upon to perform many experiments on living animals, I found in rabbits and dogs, reason to conclude, that when pressure was applied over the brain, the bony covering having been previously rapidly removed, the subjects of my experiments were induced to sleep; the degree and depth of the sleep varying, according to the amount of pressure applied. It is unnecessary to detail the experiments. The facts, in conclusion, were that approximative agencies induce sleep, and that on the contrary, pressure being removed, the divellent forces produced wakefulness. What has all this to do with our grand question? Patience, and you shall soon see. Divellent forces have their analogies in Nature. The great spheres in space are held in their orbits, by the antagonism of attractive and repulsive or approximative and divellent forces. These are only modifications of the magnetic forces. We little think, that we are, ourselves, the shuttle cocks of these antagonistic agencies. All sleep depends upon approximative agencies. All wakefulness results from opponent agencies, which we call Divellent. The numberless experiments I have publicly performed proving these facts, are sufficient to establish the truth of the assertion, but one fact suffices, and it is this. When a man sleeps, he is surrounded by agencies impelling him to awake, yet he wakes not. Why is this? Before he slept, his polarities were not reversed. He had continued exerting himself until he was fatigued. Fatigue is the precursor of sleep. If a completely tired man cannot sleep, he must die. We know that all patients, in typhus fever, that cannot be made to sleep, inevitably die. The condition of wakefulness, too long continued, is necessarily succeeded by a reversal of Polarity, and the patient sleeps. How is all this connected with the moral habits of life? Thus: when man understands his nature, he is naturally led to become moral, because he finds that he is constrained by forces which act inevitably. He is not allowed to sleep, when he is wanted for the exertions which are to fit him for the duties of life. How are these duties to be performed, if he be asleep when he ought to be awake? I am not prepared to enter into the argument of necessity: but this I know, that if a man be asleep when he ought to be awake, he loses much of the enjoyment of life. Now, wakefulness tires, and sleep refreshes. But if sleep be prolonged by an increase or multiplication of an attractive force, that kind of sleep will refresh many times more than ordinary sleep, and consequently will become the source of increased health. Are you prepared to dispute this proposition? You are not ignorant of the disease known as Catalepsy. It is a fixing, for a time, of each member of the body in

the position in which a bystander pleases to place it. You are aware, that by magnetic means, we can make most persons cataleptic.

We are not now to enter into all the details of the degrees of Sleep which may affect various persons consequent to the manipulations of magnetism. We propose however to shew that we are all subject to the laws of magnetism. How are we subject to these laws? From our proclivity to sleep, when we are tired;—from our being obliged to sleep when we are not tired, if a sufficient amount of magnetic force be applied to produce the effect. Now the next question we ask is—Why, if man is bound by the laws of magnetism, is he not obliged to become moral or immoral, according to the attractions or repulsions to which he may be subjected? Alas! poor human nature! Man is bound by spells about which he knows nothing. He is bound spiritually! Do we know anything of Spirits? Do we not know of Spirits? Who proposes to doubt of the existence of Spirits? Not you who have read the evidence I have before adduced to you; and who have been readers of the *Spiritual Telegraph*! Not you who have known that we propose to show you the links which bind man to the spirit world. These links are those of magnetism, and if any doubt be entertained that man is a magnet, we must continue our lucubrations, to shew how far we are borne out by the evidence afforded us by the facts brought to light by Rutter, and his disciple Leger; facts, which not only establish the proposition, that man is a magnet, but that he is the victim of influences, which he cannot control, and which are to be controlled only in one way,—that is, by being made wise by learning,—moral by habit,—and religious by piety. and devotion to the highest objects of man's ambition,—the performance of his duties to God and to his neighbour. You who are prepared to go on with me, will now be led through the evidence I can offer to the point that morality is linked with Magnetism, and that Magnetism, the basis of Spiritualism, is likewise the regulator of the health and of the diseases of the human system. You must not expect me to leave off at the connection which subsists between morals and health; for I am bound to shew that a course of moral life is dependant upon habit,—that habit is dependant upon magnetic forces, and—that these oblige a man to follow in the groove of his destiny. This destiny is however of his own making. A man abandoned to vices which play sad mischief with his constitution,—which rob his brain of that power that ought to be exerted, by his soul, over the muscular system, which produce a tendency to effusion from the venous and absorbent systems,—which so enervate the physical magnetic forces, that ought to send

electric currents normally along his nerves, expanding their obvious influences over the more minute structures,—which, moreover, diminish the size of the cerebral centre, whence his moral and intellectual forces proceed,—such a man is not able at once to become a reformed character. God knows that he has been lost, up to a certain point; but the mission of the philanthropist arrests him in his progress. He is taught that he has been the victim of a sad necessity. He has been driven, by external influences, to become what he is. He reflects on the evils of the motives that impel him downwards. He makes himself master of a code of laws, and he finds that there are two courses of conduct;—the one leading to good,—the other to evil results. He chooses that which tends to make him indulge in good. Finding himself obliged to make such sacrifices as those which are most disagreeable to his former habits, he embraces the resolution to begin again where he had left off, and now his wonted pleasures pall. He is no longer the victim of necessity. He is obliged to yield to the conviction that an amelioration is possible, and though extremely difficult, he is induced to frame new resolutions, to re-commence the habits of sobriety, temperance, truthfulness, and sincerity of repentance, all which he had before voted quite disagreeably impracticable. What can such a man hope for, when he has really accomplished a mastery over himself? He is still, to a certain extent, the victim of circumstances. He may, improved as he is in moral attributes, while he walks in a street, find that a chimney pot, or a brick, or a heavy coping stone from a parapet, shall fall on his head, and stun him in an instant. He is not accountable for this accident. He has been the victim of an unforeseen event, over which he had not the slightest power. No self-control would have warded off that blow. What, then, are we to infer, that man is not the creature of external circumstances? We should be guilty of much error, were we to suffer ourselves to reason so loosely. We are sure that we are not only bound to act as we do act, from motives over which we have no control, but that those motives are matters of arrangement, subject to certain laws, which impel us always to choose our course, according to the influences produced on our minds. We are not accountable for such influences. But we are accountable for all those motives which impel us to excesses. We are accountable for all that weakens our power of Self control. What is the distinction? Some feel that they cannot give up smoking. I select this habit, as it is becoming awfully prevalent. Will any man say that the habit of smoking is acquired by a simple force of necessity? Who will tell me, that God has decreed the necessity of smoking Tobac-

ce? You are discreditably employed in an odious and filthy occupation. You have not the excuse of the sensual lover of women. You have not the excuse, that you are enjoying such delights as convivial meals afford. You are simply indulging in a nasty mode of stupifying the senses. The smoker is little aware that facts exist, which go to prove that insanity, apoplexy, and the whole train of evils resulting from the diseases entailed upon the brain and nerves, by the habitual use of narcotics, are in store for him. Of course, he flatters himself that his own is an exceptional case. He is never to have the size of his brain lessened. He is always entitled to immunity from all these conditions which more or less influence all his neighbours. There is no such silly individual as he, who embarking on the sea of Life, can never perceive the rocks and shoals, on which his equals are so often stranded. You, who are going along with me, in the course of my anxious labours to serve my fellowbeings, will easily understand, that, surrounded, as you are, by numerous examples of men, shipwrecked on the rocks of their wilful and heedless passions, my exhortations are not idle vapour. I wish you to become improved characters, not only because I desire to impress you with facts relating to Spiritualism and Mesmerism, but to restrain you from those indulgences which are incompatible with health: and I propose to prove to you, in the course of these Essays, that health of mind and health of body have most intimate relations with what mankind despise, when we give to them names that are unpalatable. But, however distasteful may be these names for a science, that is closely connected with human welfare, I propose fearlessly to insist that the facts arranged under these names, are requisite paths by which we shall arrive at what all good sound philosophers have considered to be the best condition of human happiness:—the sound mind in a healthy body.

We are now to consider how far aberrations from the normal standard of health may influence the polarities of the human body. We know that the human being is a magnet. We know that he, like all other beings, ceases to be a magnet, when life is extinct. Many considerations prompt us to consider man in his magnetic relations. No other views are half so convincing as those which it has been my lot to develop on the theory of sleep, and allied to this subject, is the explanation of all the phenomena of Health and Disease.

A standard of health cannot be established until we have ascertained what we mean by the word Perfect. We all know that perfection is not attainable in this world. We may hope to progress towards it in the next. We may desire to rest on our ideas of perfection in health, when we have satisfied ourselves that we cannot reach perfection in any other

matter. We may define Perfect Health to be that condition of the system in which every function of the body being normally performed, the individual enjoys a strength and freedom of locomotion which is unattended by pain, or uneasiness of any kind. His thoughts are not directed to himself, and he looks out of his own frame, without the consciousness of any suffering. He knows only that he exists, and his existence is a matter of delight to him. Such an individual has strength of frame and strength of mind. Being normally constituted, the organs of his brain are all in harmony with the best sentiments of our nature, and nothing tends so much to the preservation of normal health, as a frame of mind which embraces all the best feelings of humanity. Ye, who are proud of birth and parentage, may reflect on this fact, for it is one that most particularly concerns you. How many of you enjoy perfect health? Very few comparatively. Ye are many of you the victims of Scrophulous Disease. Now what is Scrophula? Most men are agreed that we look for it in all those subjects, in whom the veins and their accessories, the minute vessels, known as absorbents and lymphatics, are unduly enlarged. What are the causes of their enlargement? We have not far to look for these. We know that squalid poverty develops the venous system. We know that errors of diet are attended by a complaint physicians familiarly call Dyspepsia. The unlearned may be told that this means inability of the stomach to digest, as it should do, were the individual in vigorous health. You may be told that we are apt to become less vigorous in health when we try our constitutions by libations of wine and other narcotic drinks. No one is better aware of this fact than he, who in his youth, having run the gauntlet of dissipation, finds himself in advanced age, the victim of Dyspepsia. John Abernethy well expressed himself, when he said, that the disorders of the digestive organs were the parents of an innumerable progeny of local disease. Who is there, that at some period of his life, has not experienced the truth of this saying? Most men are apt to form ideas of the manner in which disease operates in producing its ravages. Some think they can, with impunity, smoke, and drink, and eat ravenously without subjecting themselves to any evil consequences. They would do well to remember that man is a Magnet, and no magnet can be submitted to any reversal of its polarities, without suffering loss of its magnetic power, in other words, without losing strength. Now what is Strength? I may be permitted to say that I do not coin a new word, when I call strength, *Tone*. Why do I select this word? Simply because it has been used for ages, and is in fact, a very good word. It is short, expressive of my

idea, and calculated to convey a clear notion of my meaning. That I may not fail, however, in being clear, it is as well to explain that the Magnet, man, is susceptible of being influenced, in various degrees, by the opponent forces of attraction and repulsion, when they operate upon those minute particles of his structure, which the great physiologists have agreed to call nucleated cells. You may have various degrees of Tone, or strength from the pale, wan, scrophulous, hysterical girl, who is very deficient in tone, to the vigorous powerful sailor, ploughman, or boxer. When a man is very strong, and in robust health, his muscle and nerve are so harmoniously firm, that they may be compared to a very strong rope, compactly stretched to the condition the sailors call *tort*. Their minute particles are approximated, and they, like the rope, are hard in their way. I have repeatedly dissected the brains, soon after death, of persons, who have died of tonic spasm, or locked jaw, and they have always been hard; that is to say, in other words, their magnetic particles of brain matter having been too closely approximated, the fact was incompatible with life. Tetanus, or Locked Jaw, is an excessive tonic spasm. Tone is a word for strength, but dealing in contrasts, for we deal with magnets, and these have two opposite poles, we must have a word for the weak and easily agitated state of nervous and muscular fibre,—that weakness, diametrically opposed to firm strength, where loose fibre is present, where a repulsive agency governs the minute particles of brain, nerves and muscles. We witness agitation accompanying weakness in Typhus fever, and all diseases of debility. A Greek word, expressive of agitation, to be found in all books of Nosology, is very convenient for us. We find the word *Clone* well adapted to express our ideas of weakness.

If you were called upon to apply these terms, Tone and Clone, to the various degrees of health, or of disease you may witness among your acquaintances, you would soon come to the conclusion that you knew very few persons who could be said to be specimens of perfect health, which in its highest condition, is accompanied by Tone; and disease, then, must according to its degrees, be characterized more or less, by Clone. Of course, it must be understood that we are taking general views, and are not willingly laying ourselves open to the cavils of captious idlers. It requires no conjuror to tell us, that rules are liable to exceptions. Health is not perfect in many who are said to be in good health; nor on the other hand, is any one, who is merely suffering, more prone to the condition of Clone, than he who considers himself ill. The one is not in perfect health; the other is not the subject of extreme disease. Yet each serves

as an example of the fact, that every variety of gradation *may* exist, from the state of perfect health to that of extreme disease.

It is not easy to familiarize you, at once, with all the consequences flowing from the ideas in which we have been indulging. You have never regarded Sleep and Wakefulness,—Health and Disease, as dependant upon the two opposite conditions of the brain and nerves. If you had, perhaps all you have heard of the marvellous cures performed by the deep *health-giving* sleep of Mesmerism, would not have been so astonishing. It would have struck you as a natural consequence of the sanitary influences of the Magnetic force of Attraction. How silly people are, when they, ignorantly, set themselves up to oppose the laws, by which God governs his universe.

The different degrees of soundness in sleep may suggest to us an enquiry into that state of our existence, which favors dreams or clairvoyance. Are you struck with the analogy I offer you? A vivid dream you believe to be a not uncommon phenomenon, but you had no idea that the awfully alarming word Clairvoyance meant the same thing as a vivid dream. You have been already told that we are to deal in facts, and not in words. You must leave words to frighten those ninnies, who, calling themselves by titles, signifying teachers, boast of their position, and are afraid to think for themselves, lest the patients who gild them with golden fees, should fear to trust them. There is a curious dislike in mankind to original thinkers. Most men are shy of trouble; and thinking out a new idea is productive of some trouble. Who is so apt to become lazy as a rich man? You, who are poor, can afford the pleasures of industry; but the rich like to have themselves spared even the industry of thought. Many a sensible man sleeps over his books, simply because he has eaten more than is good for him. His veins are overloaded, and the particles of his brain are *impelled* to become approximated, and sleep is the result. Why are you made to undertake the task of thinking, on the brain and its particles, while we are pondering on the vicissitudes of life? You have not been attending to the main subject of our discourse, which is the influence of Magnetism on the human body. You have been told that Spiritualism is intimately connected with animal magnetism, and we are gradually leading you on to perceive how intimately allied are all the phenomena of Sleep and Wakefulness with those of vitality and death. You are already aware that we shrink from death, because we dread its consequences. We do not shrink from sleep, because we believe, confidently, that we shall, sooner or later become awake. Many believe in a future state, who think they are not yet ready to embark on

their voyage into the sea of Eternity. You are not to imagine that we are all equally prepared for such a voyage. He is best prepared, whose life has been best spent. But all are equally destined to embark upon the billows of eternity. It is an awful prospect; but it is one not without its solacing considerations. We are supposing that Spiritualism is well understood, by the many, as a grand panacea for the evils of life. We are supposing the world to be better instructed than it is. You have attended to the subject, and you are not so satisfied of all its advantages, as you would like to be. You must go along with me then, and let us see whether we are not able to familiarize ourselves with facts, which when properly strung together, shall not convince us, that our best interests, in this world are most intimately bound up with animal magnetism, with sleep and wakefulness, and with Spiritualism. If we convince you that you are on the road to happiness here and hereafter, by making you clearly understand the nature of sleep, and its intimate connection with health, we shall have so far acquired the right to conduct you farther on your road toward investigating the natural results of any aberrations from the health standard of the human organs, and thus to keep our promise, in teaching you the art of healing.

You are now arrived at a point of our subject which derives its deep interest from its complete novelty. You are aware that we shrink from death, because we know not the consequences of it. You need not be told that ours is a life of trial. We know that well enough, you will say. You must, however, reflect upon the causes, which, in most cases produce our trials; and you will find that the most part, they are connected with the same causes as those which influence health and disease. You need not be told that we are creatures of circumstances. You know well, that we do not rule ourselves. We are driven about very much like shuttlecocks. Who, that has thought much about his life, and the variety of motives that have influenced him, will doubt that he has not much control over his actions? There was a time when men were more fond of metaphysics than they are now, and when men gave themselves up to studies which were useful, only in so far as they militated against their obtaining a very clear view of their own meaning. No man means to say one thing and believe another, and then the thing believed in may be diametrically opposed to his common sense. You would not wish to have one believe that you were without a nose, while you were all the while convinced that you had a very good one. You would not desire any one to tell you what you ought to believe, on a subject connected with your eternal welfare, unless he would adduce to you good evidence that he un-

derstood his subject pretty thoroughly. You may be sure that we are not apt to trip, while we are walking, unless we are careless of our footing. Now I mean to tell you that you are wise. Do not stumble, unless you cannot help it. You may be assured after this, that I will not lead you into paths in which you may fear that you will not be safe. Most men when they tread in the dark, think that they may be apt to go astray; but when a good light is thrown upon their path, their doubts vanish, and they feel confident that they are not treading on dangerous ground. I am leading you, very gradually, along what has been to most men a very dark passage, but it has now been lighted throughout, and you are invited to walk with me along the whole length of it. This, in fact, is the case with the ground on which Mesmerism is based. We must endeavour to shew that it is not only not unsafe ground, but that it is, really, the solid foundation on which all our knowledge of the human mind must be built; and the ground on which we can walk, not only with perfect safety, but with freedom and ease.

The first point from which we have to start, is the fact that man is a Magnet! We must always remember this: for it is the cause of the ease with which he is induced to yield himself to the circumstances that surround him. We may reason as much as we please on [the doctrine of free will, but at the end of all our disquietudes on the metaphysical distinctions between the inevitable necessity of obeying surrounding forces, which, by their powerful influences on motives, oblige us to become subject to superior agencies, we shall find that there is only one mode of escaping from the toils and chains of necessity; and that is, by obeying the will of God, communicated to us by the only natural system of morals extant. We are not here to enter into religious polemics. We confine ourselves to facts. Our facts deal with the phenomena of mind and matter. We are led, by the relations of our subject, into fields of physical and of metaphysical lore, but no one will dispute the proposition that we are creatures of habit; and if this be allowed, we cannot escape from the inference, that men and women, habituated from infancy, to wander from the strict paths of rectitude and propriety, are not easily persuaded to return to the innocence of their primitive childhood. It is not to be understood that we are unable to recur to better motives. We are not only not irretrievably lost, but we are quite susceptible of impressions which can forcibly impel us to change all the previous habits, thoughts, and convictions of our lives. Suppose a man, habituated by his association with characters of a low stamp, to regard nothing sacred. He is given up to pursuits, which enervate his body,

as well as his mind. He is abandoned to vices which have destroyed the due magnetic electric currents of his frame. He has become the victim of disease, which has supervened upon that full state of veins, that is the inevitable condition of the system of every man who drinks, or smokes, or eats more than he can easily digest. Such a being is, nevertheless, not lost. Amidst his miseries, he can reflect, and his reflections may teach him that he can repent. What is Repentance? Most of you have the idea that it means being absolutely wretched. Never was there a greater mistake. God sent Christ upon earth to make men happy, and he who reads the New Testament to become miserable is a most unthinking person. You must not be startled at this proposition. You must try to reflect upon it, and when you have read this essay, try if you cannot read your New Testament again. You may be sure that nothing in that book warrants you to make yourself unhappy. With this idea to ponder upon, I take my leave.

J. A.

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SUPPLEMENT

TO THE

British Spiritual Telegraph,

CONSISTING OF THE

THIRD ESSAY,

BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION AND TO THE WELFARE OF MANKIND,"

THE proposition, that Christ, by urging the importance of the doctrine taught by the one who was sent to prepare the way for him, did not exact a life of misery, is too important not to find a place in a system of Philosophy, which embraces the art of healing the mind as well as the body. The whole scope of the Christian Religion is to increase the happiness of mankind. Well may many enquirers have been engaged in the puzzling investigation of the origin of evil, when among numerous other facts, there has existed the one pigheaded opposition to all the great truths unfolded to the world in the history of Christ, and the glorious moral doctrines which are developed in the New Testament.

Really and truly, Christianity appreciated in its highest and most philosophic sense, in the science of Spiritualism, and if the proper meaning of this assertion be well understood, it will not be difficult to trace the great facts which tend to prove that God, in his own time, vouchsafes to man, a series of revelations, which mutually shed their lights on each other, and which in the fulness of time will concentrate to shew forth his glory.

No truth is more universally acknowledged than that man should strive for good and eschew evil. The whole secret of happiness, and

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consequently of ease and comfort, is bound up in this simple proposition. Why do we not avoid all those habits which are injurious to us, in one way or another, and be ever watchful to reflect on the best means of improving our health, strength, and morals? The quick reply of the intelligent man, is, that as society is now constituted, man is not educated to be so wise as you would have him become. This is no doubt the correct answer; for all our habits are formed for us, by the circumstances in which we have been educated. Men talk of being Christians, but they do not reflect on the applications of the important injunction of St. John, the Baptist, "Repent ye, for the kingdom of Heaven is at hand." How, in the name of goodness, this wise advice can have been twisted into "Be very miserable and unhappy; for, if you are wretched, the glorious consequences of your folly are the proximity of a state of blessed joy!" it would be difficult to conceive, if we did not know the tendency of weak and erring mortals to throw themselves into the toils of jugglers, fortune tellers, and charlatans. Repent ye—really means that you are simply to abandon those follies that injure you, and militate against your happiness. The Pharisees and Sadducees were too unwise to repent. Their habits made them a generation of vipers. They had so long cultivated those organs of their brains which led them to believe, that happiness was to be found in Self-esteem and Vanity, that they naturally gave way to the debasing desire of gain, even to the extent of an acquisitive disposition to covet unjustly the property of poor widows. Their Slyness was remarkable, and in the quaint language of Mr. Donovan, the Phrenologist, they were always "*number sevening it.*" The sick man who wont repent, must continue to suffer. He, who will not abandon habits which are injurious to him, must lay up mischief in his constitution. Repentance is but the abandonment of folly. How are we ever to realize happiness, if we prefer folly to wisdom? Repentance, then, applies as much to our desires to do evil to our physical structure, as to our desires to do evil to the moral constitution of our souls. The endeavour is now made to lead men to reflect upon the very close connection which exists, in virtue of our magnetic relations, between the follies which disturb the health of the soul and those which disturb the integrity of the body.

Who is there that has not either seen or heard of the poor human being, long a victim to the Gout? He is proverbially an irritable person. Many a noble hearted, generous, affectionate individual, has that description of constitution of the nervous system, that renders him peculiarly liable to some gouty malady. His habits of life have favored an unbal-

ancing of his circulation ; he has acquired a tendency to the undue or unhealthy state of fulness of veins. His veins become overloaded, when he eats more than is good for him. They become overloaded, when he drinks wine, or beer, or ardent spirits, even with water. He is not sorry to be made slightly stupid. Perhaps he rather likes it, and the vice of smoking helps him to accomplish this sad state of the head. One is at a loss to account for the taste that men have to render the noblest organs, with which God has blessed them, subservient to their low animal appetites. If they reflected on the consequences of their folly, one should hope they would desire to repent—that is to say—to turn over a complete new leaf in life. Let us trace the consequences of the habits which call upon the man of good common sense, for repentance. They inevitably lead to a clonic state of system. Tone is always damaged to a considerable extent. The individual whose veins and absorbents become unduly loaded, loses the vigour which accrues from a healthy condition of arteries. More or less, in degree, according to circumstances, his muscles become flabby. Originally vigorous, and characterised by tone, he is no longer the man he was. He loves the good things of this life, and flatters himself that they do him no injury. Most willingly he blinds himself, and says pooh, pooh to all the warnings of experience and wisdom. He is becoming constantly more liable to catch cold, and if he be told of the fact, he becomes irritable. Now this tendency to irritation is, as most people know, a very common attendant upon Gout. What! do you mean to say that a tendency to catch cold in the head, that commonest of all complaints, has anything to do with Gout? Yes, and not only to do with it, but in some books written by men, not apt to take large views, the common cold in the head is put down as a not uncommon premonitory sign of Gout. I do not mince the matter. I tell you that Catarrh is Gout, and you should know the reasons for this bold assertion. The ancient physicians of Greece were very observant men. They thought of all defluxions they found so often connected with exposure to cold, or to changes of temperature, as Rheums, or rheumatic complaints: and when we reflect that in all these maladies, the system has been affected by Clone, and the veins have been overloaded, we perceive easily, why there exists a tendency to defluxions, and even to effusions in the cellular parts of the body; and to effusions about joints, and even into the cavities of the joints themselves, occasionally; sometimes, without much warning, into the bag which covers the heart, or into the beautiful satin-like covering of the lungs, or even into that of the intestines. This tendency to effusion belongs more to

some constitutions than to others. It is always a serious affair, for it may take place into the smooth cavities of the brain. It is not necessary here to shew all the close analogies that exist between the tendencies to effusion in gouty subjects, and in those known as scrophulous. The justly eminent Dr. Prout saw clearly the analogies, and it may here be stated as a general fact, that the progeny of the gouty are very apt to be scrophulous. These diseases, both arise from a clonic condition, in which veins and absorbents preponderate, and arteries deteriorate. The Electro Magnetic currents become abnormal, and in the minute and compact structures, pain results as the consequence of the *extreme* reversal of polarity. The question may be asked, whether Gout and Scrophula, if they be so analogous, have not always the same class of subjects. It is well known that Gout is a disease of a certain time of life, and the victims of Scrophula are generally youthful. The object here is not to enter minutely into the distinctions of diseases, but to shew that Clonic attends upon fulness of venous and absorbent tissues, and that this fulness is followed by diseases favoring effusions; and by pain in the compact textures of the body. Now, moreover, it may be added that the pain which attends the common cold in the head, is seated in the compact textures of the nostrils,—brows,—forehead,—and often over the whole head, forming really a Rheumatism of the head. Then what is Bronchitis? It is a Gout. It is attended, often, by agonising pain in compact textures. It is a rheumatic defluxion, and is a disease attendant on venous fulness. Many a sore throat is of the same class of malady, dependant on indigestion, followed by unduly filled veins. A compact texture of the eye is sometimes the seat of gouty and of rheumatic pain. It is called the Sclerotic coat of the eye. I have witnessed very painful Rheumatism of this compact part in a grown up subject who was affected by it, after having, in the night, risen from a warm bed, and having, without shoes and stockings, walked on cold stones in the kitchen, to procure some hot water. I have seen it, in a scrophulous child, whose eye had been exposed to cold North East wind. No doubt I should be told that in both cases, cold was quite sufficient to account for the phenomena. So it would be, if every person submitted to the same causes, had the same rheumatic ophthalmia. But individuals do not become so affected unless they are previously prone to the complaint, from that clonic condition that attends on venous fulness. Diseases should be at first studied in groups, according to the analogies existing between not simply a few symptoms, but the great causes which determine their specific nature. It is a general character of all gouty and rheumatic complaints,

that, when inflammation supervenes, the part affected by the inflammation is other than that, in which the pain was originally developed. The pain exists first, without inflammation and in the majority of cases, the part which becomes the victim of the redness, swelling, and other signs of inflammation, may be near the compact texture, but is most often, not that texture. You are becoming inquisitive as to the causes of so long and minute an account of this subject. Have you not been told that you are to be nurtured in the art of healing? Have you not found that much stress has been laid upon extreme reversals of polarity? Pain is the extreme reversal of polarity; and if you discover that pain can be removed from a gouty or a rheumatic patient, simply by the powerful exertion of strong will on your part, you may have reason to believe that you have become a healing medium. A case may be offered to your notice, in which a complete cure may be effected by the attractive power of the will: but in the next case you may be engaged a long time in effecting a cure, even by the patient and long continued application of slow downward passes. How is this? Besides the differences that prevail between different persons in their constitutions, you find patients who will not repent. They are wedded to their evil habits. One man gives up ten bad habits. He has two remaining. He is obstinately bent on retaining them, and deceives himself upon the subject. Your desire is great to cure him, and his desire is great to get well: but he satisfies himself that he cannot be said to be acting unjustly, after he has sacrificed some but not all, his evil habits. Turn to morals, and ask your patient if he would be satisfied with the purity of heart of a sinner, who had repented of some of his sins, and not of every one! Health of body and health of mind have the same laws in this respect. In each case, repentance is not a source of misery, but of improvement and comfort. The obstinate patient who adheres to his evil habits, and the sinner who is too hardened to repent, are in the same category. Their want of wisdom is their folly and they are both doomed to suffering.

The will of man, if it be sufficiently powerful to attract and to repel his neighbour, and if it be powerful enough, by its attractive agency, to set a patient into a deep and rigid condition of sleep, is surely strong enough to produce the accomplishment of repentance in himself. A man has but to determine that he will be wise,—that he will control himself,—and the effect follows:—unless indeed he be one of those weak mortals on the verge of delirium tremens, whose brain is so weak that he has lost all moral power of concentrating his will, in order to redeem his body from pain and suffering, or his soul from the debasing

influences of an immoral life of foolish and low self-indulgence. Such an individual becomes an object of real pity and compassion, but we must hope there are few such among those whom I am now addressing, for I have throughout assumed the fact, that you are impressionable on the side of your vigorous understanding, and not difficult to be reached through those tender affections which must influence every good man to believe that he is the creature of an all beneficent creator, who has placed him here, to become a thinking and a reflective person, to pass through this world of probation in happiness, if he be wise, and to pass into a still happier future life, as the reward of his wisdom.

I learn, that although no one has been willing to take up the gauntlet, thrown down in my first Essay, an old friend of mine has been holding up some of my facts and reasonings to ridicule. A change has come over the spirit of one who repudiates the idea of spirits. It is to be hoped that another change will be effected on his convictions, of which he need not be ashamed, for a great master of the science of Physics has written, that change is the grand conservative principle of Nature. Sir Humphry Davy was talked of not long ago, in my presence, as an absurd ass, for a definition of space which has been attributed to him. I can assure my worthy old friend, I consider myself in good company, and would not be ashamed of being such an *ass*, if I had been the author of the idea, that "Space is a sphere, the centre of which is everywhere, and the periphery of which, is nowhere!" In this illimitable sphere, we are destined to have our being, regulated however by certain forces, which may be called magneto mental, and which oblige us to accept, with charity and politeness, the contempt of those who have no facts and arguments wherewithal to assail us, while they proudly despise God's great gift of reason. My friend may be like another, who attacked me a few days ago, saying *I had not convinced him* that the mind of man was not the property or function of the particles of a living brain,—that forces did not emanate from matter, and that motion had not been from eternity, an attribute of matter. Holding with Sir Humphry Davy that space is unbounded, I am to reason with a man, who has, what the French call, "*Une tête, bornée*," or a limited head, for it prefers ridicule and vituperation to reason. The assumption, that any warrant can possibly exist for the eternity of motion, is almost as impertinent as calling unhandsome names. Dr. Prout, in his *Bridge-water Treatise*, shews that matter could not *always* have existed in its present condition, the clear inference is, that it is impossible motion could have *eternally* existed. *Eternal* existence implies *exemption from*

the possibility of change. But we know that change is the great law of Nature. How could such a law have existed without the presence of force, for the reasonings of the acutest philosophers have established that matter in itself, and by itself, is quite inert. Change must arise from some impulse. Whence came the impelling force? Was it a chance accident? or was it the operation of a *being*? Without the existence of a *being*, there must have been the existence of nothing. Can nothing act? for an act implies will. To such absurd conclusions are those driven who prate about the eternity of motion and of matter! Phrenology accounts for the conceit of the men who uphold such ideas, for Self Esteem and Love of approbation are the sources of that conceit which leads men to overlook the infinite wisdom which has suggested and prompted the laws regulating matter. "No," replies the conceited advocate of the doctrine, a thousand times demolished, "I have a right to say that what you call wisdom, matter, forces, changes, and the Laws which regulate them, are inseparable, and have eternally existed." How! were all these absolutely coeval? There must be some immense confusion in the mind of the man who could assert this. Wisdom may have been eternal, but the laws resulting from wisdom must have had a later date. Effects are not coeval with causes. Consequents succeed antecedents. Changes must have followed upon the application of forces to matter. Regarding the universe, with the consideration that a man's reasoning power would devote to such a subject, infinite wisdom must be allowed to have been the antecedent to creation, and the correctly reasoning man must bow to the truth of the first five verses of the first chapter of the Gospel of St. John.

The Laws emanating from that eternal Word, Logic, or Wisdom, regulate the gradations of matter, according to the mathematical tendencies of the forces which determine shapes. If it were not so, matter would be shapeless, or amorphous. Here is the beginning of steps or ranks. Who will deny the necessity of ranks? Not he, who is anxious to watch the goodness of that being, who lifts each atom of matter, in its turn, to a higher grade in the scale of existence. Not he, who has sense enough to perceive the gradations from mineral to vegetable,—from vegetable to animal existence! Amorphous mineral, to become crystalline, must have magnetic forces to lick it into shape; and then think of the great law of Nature, change. Change comes over mineral matter. Superadded to the forces which are creative of crystalline arrangements, arrive forces of a higher rank. These are productive of the vegetable forms of matter! All is law,—all is regulation. Mathe-

matical formulæ are requisite for the emission of even delicate and exquisite odours from these evolutions of organic matter. Superadditions of higher forces regulate the productions of the animal kingdom. All these obey the magnetic law of Attraction and Repulsion; and it may be said that each higher grade has a higher magnetic force superadded to it. Is it so extraordinary that brain should have mind,—that mind, when accustomed to its functions, should become more and more perfect,—that as it proceeds in its stages of perfection, it should become more and more refined, and at last resolve itself into a condition which we call Soul?

The mind of man is a superadded force, subject to magnetic laws, which become part and parcel of the improved organism of the brain. The brain of the highly educated thinking man is a very different affair from the brain of the lout, and the philosopher, who would argue that the forces of the lout's brain are as refined as those of the thinker, must have himself thought not very deeply, on the forces which determine the refinement of men's minds. What is the meaning of cultivation? Do plants, in the wild state, give out the same flavour, or the same nutrient principles that they are found to yield, when the mind of man has superadded to them the forces which render them more succulent, and better adapted to the nourishment of our race? Do animals, in their wild state, yield as much fat, as in the state of domestication? Are not the forces, by which they were characterised, completely altered and rendered subservient to the uses of man? Then, again, is not man obedient to the same laws? Is not his magnetism that which belongs to a higher grade? Is it not sent to him to build up his particles, according to specific laws? Does he receive it from the air he breathes? or does it come to him from the particles of his brain? When he is asleep, do not those particles obey an attractive force, coming from the centre of his magnetic system,—sustained in its magnetic energy by the magnetised oxygen, received from the air, which he breathes,—communicated to him through the earth on which he treads, and with which he is in relation; and if this relation were severed, would not his magnetism and his life depart from him?

Your atheist may argue as much as he pleases that the matter of the brain is the source of intelligence. He is decidedly wrong. He is pig-headed. There is no persuading or convincing him that the facts, here adduced, are at all demonstrative of the superaddition of magnetism to the particled organism of man, as the superaddition of the magnetic force is to the particles of a steel magnet constructed by Mr. Henley; or of an electro-magnet made, before an audience, in a lecture room.

Life is dependant upon a condition of the particles of vegetable and animal fabric, a condition necessary to sustain that which we call the vital principle. Drive a thunderbolt through those particles, life at once quits them. The condition has been changed. No magnetic force attached to steel can continue superadded to that steel, if a sufficiently powerful electric current be had recourse to in order to dislodge it. Then, wherefore the obstinate adherence to the argument, that intelligence must necessarily be associated with matter. Why cannot the force of Intelligence quit the magnet man, and travel into space, as the magnetic force quits Mr. Henley's magnet, and goes where neither he, nor you, nor I know where. Now, my *cerebration* friends, do I not fearlessly meet you on your own ground? The advocates of Mesmerism should be ashamed of paltry reasoning. The facts are all against the conclusion that Life is a property of matter;—that the Mesmeric force is not a magnetoid agency;—that magnetic forces are not analogous to crystalline forces;—to the higher organic and vital forces;—to the more refined moral and intellectual forces, and consequently, to their ultimate in this world,—the Soul of man,—which God submits again to magnetic laws, when he vouchsafes to it, the freedom of returning to redeem the souls of its brethren, still enveloped in the magnetic coils, that bind it to its relations with the duties to be performed on our earth. Well may we pray—Thy kingdom come! Thy will be done in earth as it is done in heaven! when we are willing to yield ourselves to the happiness of this only free-will the magnet man can enjoy, by becoming members of that common wealth,—subjects of that kingdom, in which all the magneto-electric currents are tending to amelioration, and no reversals of polarity are tending to deterioration.

You must now follow me into questions relating to the influence of sleep on our sensations, for however distant this may appear to you to be from moral and spiritual questions, I must tell you that it is quite as essential to our trains of argument, as any other subject that may occupy your attention. We may rely upon the fact, that our sensations are obliterated when we sleep as deeply as we are obliged to do under the influence of Chloroform. No one doubts this. We are not now to question how far we are warranted in the risks we run, when we administer an agent like Chloroform. We are aware that we run the risk of depriving a fellow being of life. That is to some quite a trifle. You are not to conclude that medical men reflect much on the chances which are in favor of an escape. For the most part, they are, like sheep, addicted to a gregarious spirit, and will not easily admit doctrines subversive of those

which the flock have blindly adopted. Chloroform has been a bone of contention between the reasoning and the unreasoning members of the medical profession. All I have to say, at present, on the subject, is, that like all other narcotics, it has a tendency to fill the veins of the body; and consequently to disturb the normal polarities of the whole system. You are aware I hold the doctrine which is repugnant to the masses of the medical profession, that no one has the right to make his patient insensible by any means which may disturb the normal polarities of the magnet. I hold the doctrine that all undue means of disturbing normal poles, are not warranted by our professional rules, which consist in amelioration, and not in deterioration. You are not to conclude that sleep is necessarily deteriorating. You must know my view of healthy sleep as contrasted with unhealthy slumbers. I am prepared to shew that when an individual sleeps from healthy tone, the approximation taking place between the particles of brain and nerves, results from an internal or central attractive force; but when sleep follows from Opium, Chloroform, Ether, Brandy, Porter, or any other form of narcotic substance, the force productive of sleep is not a central attraction, but a peripheral impulsion. It is a sleep owing to a fulness of the veins of the brain, and not one owing to an attraction between its particles. You may be assured that though I am not over desirous of abandoning any of my arguments, you would find me very tedious, if I went into the proofs of the fact I am stating. You may take it upon trust, that I have gone over the whole subject with no common care, and I am prepared to assert against all comers, that sleep, healthy and natural, is the result of attractive forces operating centrally, and that sleep, obtained by narcotics, though modified in some cases, is as a general fact, owing to forces impelling the particles of brain and nerves to approximate. You may suppose that the distinction is not important. You would labour under a great mistake. You should remember that we are, each and all, magnets. Venous fulness must, to ascertain extent, be accompanied by Clone, and consequently, must tend to deterioration, for all currents, that are deviations from the normal course, are destructive. All currents, that obey the normal law of magnetism, are conservative and beneficial. Many considerations impel us to regard healthy sleep as a matter of the deepest importance. All health, or tone, is allied to the deep sleep of Magnetism, and all disease, or tendency to clone, is allied to uneasy wakefulness. How many arguments might be adduced to prove this simple but bold proposition! You are not prepared to let me off without stating some of them. You must know then, that when we are at Sea, we breathe a much purer and a much more invigorating air, than we do, on most occasions, on shore.

There are exceptions, as those know, who dwell where the mountains emit influences analogous to those emitted from the surface of the Sea, as at Hesse Homburg, in Germany. Other exceptions are found in Scotland, and in other Highland countries, where individuals can swallow poison in the form of alcohol, and be apparently little the worse for the liberties they take with themselves, unless we reckon the evil tendencies of the poison upon those organs concerned in the development of their moral and intellectual faculties. The proposition is not weakened by the exception. We only say that Health depends on tone, and though poisons deteriorate, yet if pure air repairs the injury to the extent of partially restoring tone to the physique of the animal being, the influence upon the spiritual being is nevertheless too serious for reparation. Poisons necessarily injure and deteriorate. Here we arrive at one of the arguments unknown to the advocates of temperance, whose philanthropy is not apt to be asleep, when cogent reasons are wanting to prop their fabric of benevolence. They will find their advantage in reading my Essays, for I propose to make myself, in all senses of the word, an advocate for a severe temperance. They do not know how far they are going in the same path that I am treading. They must in time become advocates for the Spiritual and Magnetic regeneration of mankind. They will find it to their advantage to become advocates of our cause, for they will discover that we go to the very foundation of their subject. We shall ally our forces, and we shall carry our warfare into the strong holds of the enemies of mankind.

You must be prepared to admit the reality of magnetic forces operating in healthy sleep, when you are told that the sailor breathes the refreshing sea breezes which produce magnetic influences, from their containing the elements of living forces. You do not know that Oxygen unmagnetised is not capable of making us drowsy. But magnetised oxygen is soporific. Some people are so susceptible to its influence, that I have repeatedly seen sleep supervene upon a single whiff of strong ozone. At Sea, it is not so strong; but no one can doubt that the influence of Sea air, when ozone is abundant in it, operates in rendering passengers on board ships very sleepy. Sailors are so accustomed to sleep soundly, that they may be said to pack eight hours sleep into four. They arise invigorated and refreshed to a wonderful extent. They are not ashamed to confess that sleep has done them good. They are not like some who have derived benefit from the same kind of sleep, who seem ashamed to acknowledge the benefits of Mesmerism. This is one of the singular features of an age of improvement, that men should ascribe to the devil one of God's great blessings.

It was my lot to be called in to visit a beautiful girl, who had been reduced to a state of insanity by her father's imprudent communication to her of some good news, which was quite unexpected. Overjoyed she fell with her head on his shoulder, grateful to him for his consent to her marriage, and the liberal arrangements he had made in her favor. On lifting the head from the affectionate position to which she had abandoned herself,—she was discovered to be a maniac. Eminent medical advice was procured, and recourse was had by several celebrated Physicians and Surgeons for the period of ten months; to Calomel, Opium, and other means usual in such cases. When I first saw the young lady, she was violent in gesture and language. I mesmerised her to sleep daily, for eight days. She had recovered her senses, on my fifth visit; but I restored her cured, on the eighth to her friends. She married, and is now a good wife, and the happy mother of a family. When the intelligence was communicated to her father, that I had effected a cure by mesmeric passes, and by the induction of sleep, he sent me a message, that he would much rather have followed her to her grave, than that she should have been cured by satanic agency!

You are entreated to reflect, not on the ignorance of the poor father, but on the wonderful efficacy of this agency in the cure of disease. God, who willingly showers on mankind so many blessings, is ever working for our good, and in his own time, vouchsafes to us the means of improving ourselves in knowledge, and virtue. Perhaps there have been, since the world began, fewer revelations of his bountiful goodness to man, more holy and more important, than this of mesmerism. When we consider that Dr. Elliotson effected a marvellous cure of Cancer, and that others have worked wonders by this powerful agency, we shall be at no loss to account for the efforts made by interested individuals to reflect disgrace on themselves, by their impotent envy, while they were engaged in an ineffectual opposition to God's will. Men may not flatter themselves, while they exultingly proclaim the infatuation of the votaries of our holy science, and gloat over their ruined fortunes, that they are succeeding in their efforts. They little know the men they have to deal with;—men devoted heart and soul to God's holy truth! What are the forces we are considering? Remember that we cannot always become the victims of the deteriorating forces around us, with out feeling that we are degraded as moral and intellectual beings. No man can willingly give up his soul to the powers of evil. He is tempted by forces he thinks he cannot control. In this he is mistaken. He does not measure with accuracy, the power with which he is gifted. Weak, indeed, must be the man who cannot control his appetite, when he is fully convinced that his health will inevitably suffer from his indulgence. It may matter very little what is the object in which he indulges. If a man be told that his life is in jeopardy from the habit of smoking, and still adheres to his silly practice, he must be destitute, to a great extent, of the moral sense, which teaches him to regard all preservation as a duty he owes to his God. You, who are engaged in toil, are often regardless of your health. You may toil in vain, if you con-

tinue to deprive yourselves of your means of subsistence, for most assuredly, sooner or later, you will be overtaken by ill health. You cannot persist in the practice of filling your veins, with impunity. A very common occurrence with persons who give way to indulgences that end in an accumulation of mischief in the constitution, is that of being obliged to forego the pleasures of intellectual gratification. All who have been accustomed to smoking, or to beer drinking, are content to be the victims of clone. They do not reflect on the consequences of their folly. They gradually lose the consciousness of their position, as members of the community of intelligent persons. They become, if not besotted, so indifferent to the higher pleasures of Christian life, that they cannot relish gratifications which belong to any higher grade of beings than those who are given up to the pleasures derived from the gratification of their appetites. It is needless to repeat that the tendencies of the forces determining the magneto-electric currents of the body into abnormal trains, must inevitably degrade the individual from his high standard of morality, as well as of intellect. You, who are destined to be the regenerators of mankind, have to consider how far you can control yourselves. You must abandon all your filthy pipes and cigars. You must learn, as I have learned, to forego the pleasures of the table. You must not repeat your wish to imbibe your beer, your porter, your ale, and your half and half. You are to be the Children of Wisdom. Humble, meek, just, generous, and confiding. You are not about to repose your trust in swindlers, and humbugs. You are to exercise your intellects. You have commenced a course of life, which will allow the human magnet to be all-powerful. We have been engaged in shewing that man is the creature of surrounding circumstances. Let us regard him as the victim of intellectual and moral forces. He rules himself, and not only himself, but the circumstances which surround him. Many are the views of philosophers, which regard man to be the creature of a creator, full of wrath, and given to malice. I am not bound to defend all the systems, which are said to derive their origin from the book we read as our rule of life. All we know, is, that our faculties are more and more limited, as we persist in those indulgences which deteriorate our magneto electric currents, which consequently injure the structure of our brains, and which inevitably lead to disease. We are bound to enquire into the consequences of all our acts. We are no longer children, unwary, heedless, volatile. You are bidden to lay aside the frivolities of childhood, when you have assumed man's estate. Why so? Because you have to guard against the consequences of a frivolous life. You must remember how far you are on your journey. You do not continue a long and a distant career on the high road, at the same place at which you started. The blood of youth flows with a rapid current. The arteries are urged by magneto-electric forces, which are coursing in the direction of those very curiously constructed blood vessels. You are not aware that they are not urged by the same forces as these which regulate the veins. In youth, the arteries leap with an elasticity, that becomes less and less, as age advances. Where are the forces that urge the

venous currents? They are resident in the veins themselves. Do they depend upon muscular energy? No: for the veins have no muscles. They depend upon magneto-electric currents, which stimulate the sides of the veins to an amount of contraction quite sufficient to assist in propelling a due quantity of blood towards the heart, and the heart, when in health, assists in the operation we are describing, and allows itself to expand, in order to receive its quantum. You know how curiously and wondrously we are made, and in no respect, more wonderfully, than in the structure of the heart. You are aware that if the veins be overloaded, you can no longer breathe with the same facility as when there is a due balance in the quantity of the blood, contained in the arteries and veins. You must not imagine that this is the only inconvenience. Arteries are elastic tubes, which ought to contain healthy *pure florid* blood. Veins are subject to the quantity *brought* to them of *the results of digestion*. You are aware that when a man eats more than is good for him, he is liable to an indigestion. Now what do we mean by indigestion? We mean, that an accumulation takes place of food not properly changed into such material, as is fit to be converted into healthy blood. We are bound to see that we do not transgress the limits of prudent eating. We are unwilling to be starved, but there is a great difference between two extremes. We insist only upon moderation,—the happy medium between two extremes. When man is duly moderate, he transgresses neither in eating, nor in drinking. When he eats more than is good for him, he makes himself liable to be acted upon by *agencies* that could not *otherwise affect him*. It may seem trite to quote Shakespeare. You know that he is such an authority that now the whole world acknowledges the marvellous superiority of his genius. He was the favorite child of the Spiritual world. He knew more than his neighbours, because he was inspired. His knowledge came from Heaven. Long before I knew anything of the modern views of Spiritualism, I was addicted to a belief, that Shakespeare was an inspired book. I knew not why, but I held that the truths to be found in those eight volumes that I have for so many years venerated, were of a nature quite equal to the holy revelations we find in our bibles. I have no wish to disparage holy writ,—but I still hold that we are warranted in believing Shakespeare to have been divinely inspired. You, who have not cultivated a familiarity with the works of our divine English Dramatist may well stare at my vast veneration for a writer of plays. I am confident that the time will come when the revelations to be found in Hamlet alone will be regarded as truths quite as holy as any in the Old Testament. You may be quite sure that Spiritualism will not rest where it is, but will assert its claims to instruct mankind on many subjects not yet “dreamed of in our philosophy.”

You are now to return to the subject of the circulation. We are made aware of disturbances in the heart's action by many acts of indiscretion. Some are addicted to the pleasures of the table, and with such, it is no unusual occurrence to find palpitation of the heart, consequent upon an overmeal. You must not expect me to account for every variety in the causes of the heart's palpitation. A meal, when the stomach is over-

loaded, is one source of uneasiness, because it may occupy a space which should be devoted to the free action of the Heart; but there are other causes, far more serious. A meal is only a passing event; but suppose that meal to be malassimilated; that is to say, not properly converted into Chyle. What happens? Many things may happen, the commonest event being, that no nourishment is afforded to the blood,—but instead of it, we have a condition of venous blood, which, when transmitted to the heart, that heart does not relish. How is this known? By uneasy sensations. You have anorexia, or a desire to vomit. You have palpitations, and many other signs of uneasiness, for when the heart is disturbed in its functions, no part of the body can be in health. Why not? Because you are aware of a mischief which affects a vital organ. You are now led on to enquire whether mal-assimilation affects other organs? Undoubtedly it does. It affects the liver. How? The liver is supplied with blood which comes from the substance of the intestines, and they are not likely to be in health when they contain unhealthy, malassimilated material. They reject the contents of the stomach, when they arrive to become sources of irritation; or they suffer pain, or they become insensible to the healthy stimulus, to which they have been accustomed. You are not to understand that we are now engaged in a dissertation upon subjects connected with disorder of the digestive function. We are merely glancing at it for the purpose of shewing, that the heart and circulation are very considerably influenced by errors in the function of digestion. Happily, the heart is too well defended to be often involved in mischief. Women are peculiarly liable to disordered conditions of heart, arising from nervous sensations, but these seldom produce serious disease. Our question is, What is our warrant for believing that the arteries respond to the influence of magneto-electric currents, and the veins are subject to laws that belong to their peculiar structure? We may say that nerves accompany arteries in their course, and veins are deprived of such company. Arteries receive immediate assistance from nerves, while veins are left to what they can derive from their proximity to other organs, which most probably communicate an influence by induction; but one of the most remarkable facts in the history of the relations of veins and arteries is this; that when veins are very full,—arteries are comparatively empty; I need not impress upon you the necessary consequence of this state of things. You are quite aware of the disease of the heart, in which persons find themselves labouring for breath, and unable to get a satisfactory inspiration. They pant and struggle, because one side of the heart is overloaded, while the other side is almost empty. Can such a state of things last? Not long: and the explanation is, that the heart has become unable to receive the blood accumulated in the lungs.

You can understand now, how a man, habitually given to overload his stomach, may die of apoplexy of the lungs. Long before he dies, his heart has been making itself accustomed to be overloaded. One side of it, the right, receives the blood from the lungs and sends it on to the left side. That side cannot forward it over the body by the arteries, as it ought to do, because the arteries refuse to receive blood not sufficiently

pure, and how the right side, striving with great efforts to unload itself into a cavity, now no longer in harmony with it, seeks to disburthen itself, you may imagine. The result is, a permanent enlargement of the heart. My friend, Dr Leger, a man of undoubted genius, had, for many years, been a *bon vivant*. He was a victim to this disease, which in most cases, ends, as his did, in a general dropsy. You are aware, that I am leading you on, by degrees, to discuss the nature of disease in general. You must not expect me to indoctrinate you into the principles of Medicine, as they are taught in the schools of Physic. I am to lead you to correct views. Many of those you would learn, from writers and lecturers, are very wide of the mark. I am leading you to know what I happen to know, from having been taught by a man, who chose to think for himself, and if he did not leave behind him all the details his admiring pupils could have desired, I must endeavour to labour in the pious wish to do justice to his memory, by exposing, in the clearest manner the nature of my mind will admit of, the doctrines he held and taught with so much success. You, who may wonder at the ease with which you receive the truths I am putting forth to you, may thank your stars for the mysterious agencies of the spiritual forces, by which I am enabled to improve your minds. I told you, that if you would consent to abide by my rules, I would make you all become healing mediums. I told you, that if you sought, in earnest, to be instructed, you must seek in earnest, to acquire the power of healing. Be assured that I am not tired of writing. On the contrary, I become as interested as you are, for though I do not know all the information I may receive for your benefit, this, I know, that you have an advocate in me, who must ever yearn to advance your cause. Yours is the cause of improvement, of progress, of benevolence, of industry, of Religion, and of Piety,—all which terms are now embraced in one, that of *Spiritualism*. Have I succeeded in shewing you thus far, that I am engaged in an endeavour to convince you that Truth requires me to become, what I am desirous that each of you should become,—the strenuous assertor of the doctrines I have advanced on the subject of Mesmerism? Have I convinced you that my views embrace a wide scope of Philosophy? and that, however much I may have been opposed, vilified, and scouted, there is that, in my doctrines, which may well silence the slanders, the obloquy, and the detraction, I have experienced at the hands of a certain number of the medical world. I am convinced I am in the right, and no assertions, levelled at my moral or intellectual character, can shake my resolution to continue in the path I have chosen for myself. The probabilities are, that in a few years, I may be called upon to account for my acts. I have done nothing to be ashamed of, and that is more than can be said of those traducers, slanderers, and suborners, who have systematically endeavored to sully my reputation. God knows they have my forgiveness from the bottom of my soul, and the longer I live, the less cause have I to be sorry for the lot that has fallen to my share.

J. A.

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SUPPLEMENT

TO THE

British Spiritual Telegraph,

[CONSISTING OF THE

FOURTH ESSAY,

BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,"

The laws relating to the forces we have been considering, have led us to regard matter as inert, but leaving out of our consideration, now, the necessity we were under, of shewing that the simplest form of matter was the expanded condition of gas, we must proceed to enquire, how far we are warranted in supposing, that that gas is susceptible of assuming shape, or form, or figure. How do we know what gas is? We think we have a hold on any thing we can weigh, or measure. We are apt to think that we know enough of a thing, if we can form an idea of its size, of its bulk, of its quantity, or of some other character, by which we can distinguish it from other things. We are apt to disregard the essential fact of our having only five external senses. How many would you have? Our sceptic thinks that we ought to be content with five, and then he would proudly dictate laws as wisely as if he had twenty five. Think of a being with twenty five external senses, in addition to, at least, thirty six internal powers! You must not limit me, when I am to discuss with you so important a subject as this of Matter and Forces, for you must be aware that if God had ordained me to be possessed of twenty five external senses, and an immense number of internal powers, by which those twenty five organs of perceptive intelligence could be appreciated, there is no knowing how

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many new discoveries I might not be able to make. Who should limit my powers of looking into space, when I have already told you in a note to my preface to the Baron von Reichenbach's researches, that the great Sir William Herschell could penetrate, with even his limited power, "above $11\frac{1}{2}$ millions of millions of millions of miles!" How are we to judge of distance, when we know that light, travelling at the rate, at which we know it does travel, about rather more than 192,000 miles in a second, must have been in its progress from the bright object, which that great astronomer saw,—*not less than very nearly two millions of years?* Are you prepared then, to believe in the preposterous vanity and enormous conceit of my opponents when they presume to talk of any kind of *force*,—of any kind of *intelligence*,—of any kind of *existence*, which their limited powers cannot comprehend. Wild as are the visions of my benighted friends, the sceptics, who propose to crush me in discussion,—and none are wilder than the frantic declaimers against the mesmeric origin of Spiritual phenomena,—you may be assured that there is not, in nature, any series of phenomena, more deserving of investigation than the causes which obfuscate the intellects of the learned. Noble as have been the struggles of bold and large minds, you may be assured, they could not have succeeded in establishing the truths for which they have suffered martyrdom, had it not been for the support they derived from sources, just as mysterious as those which bear down the intellects of many, who, in our own days, regard themselves as philosophers. People are little aware that they are led about, like tame baboons, when they imagine they are thinking and acting for themselves.

Such philosophy as this, savours too much of the old school, you may be told. Truth waits not on opinion. You need not respect, over much, the fancies of those who are content to despise facts. You will soon have laid before you, in the pages of the *British Spiritual Telegraph*, enough matter to astonish not only all Keighley, but all England; and not only all England, but all Europe, Asia, Africa, and America. Will the public believe the statements of the contributors to Mr. Morrell's paltry penny periodical? They may either believe or not. Their credence is not necessary. You may regard this as a very contemptuous mode of treating the opinions of mankind. Perhaps you have not reflected on the fact, that events do not wait for the pleasure of mankind. We have witnessed enough in the social and political world, to be aware of the difficulty of surmising what may be the march of events ten years hence. You must not then believe that you are led to reflect on idle dreams, fit only to tax the memory of weak and inconsiderate persons.

you have abundant reason for believing that man is the creature of circumstances, and when you have had before you all the facts I propose to adduce, you will have no reason to complain, that I have either heedlessly, or with levity, brought you to the consideration of subjects, as sublime, as grand, and as practically important, as any that can occupy the mind of man. You will not after this declaration, wonder, that I care little for criticism,—that I am quite heedless of the opinions of all but good, large, generous and candid minds.

You must now follow me into thoughts long entertained by me, on the subject, connected with Sir William Herschell's favorite pursuits: and into the influence exerted by the agents he was obliged to subdue to his own purposes, whenever he looked through his wondrous telescope. You are aware that man seldom breathes without pleasure. Have you ever reflected on the sources of that pleasure? Are you aware that the chief source of his happiness is a Mesmeric agency? You are not so obstinately bigotted as to reject all my reasonings, because I have been led to regard the cause of man's existence as one depending on a magnetic law! You would like me to be mealy mouthed and entreat your pardon for the respect I evince towards the name of one of the greatest benefactors of his time. I have been in the habit of hallowing the name of God, for a good reason. So for another good reason, I hallow the names of all who have been good, or who have done good. I am not going to begin now to repent of my resolution to venerate the courage, which our ancestors used to regard as the highest of virtues.

You are aware that we are proceeding to reflect on the act of breathing. It is dependant on several causes. There is a necessity for our becoming familiar with some curious facts, before we decide why there is, in a healthful act so much that is agreeable, mixed up with so much that is unaccountable. To live is most agreeable: the thought of death is most unwelcome. Why is this so? You may say that it is a general fact. But if we can find a good reason for a general fact, we are well occupied in the search. You may be told then, that we are children of Light. No man breathes without inhaling light. If this be so, how do you prove it? Very easily. The air we breathe contains Oxygen. That oxygen, you have been informed already, is useless in the act of breathing, if it do not contain a magnetic agency. When it is associated with Magnetism, it is called Ozone. Now, what is the nature of this substance? Philosophers have worked much, and have speculated much, on this very curious material. You may be told in a very few words, that the conclusion at which most of the numerous investigators have arrived is, that Ozone is electrified Oxy-

Now, we know that oxygen may be electrified either mediately or immediately. You may pass a current of electricity through a trough of water, and decomposing that water, may obtain ozone, in quantities by no means inconsiderable. You must use precautions, if you wish to obtain it tolerably pure. Ozone combines so rapidly with easily oxydable metals, that it is necessary to use Platinum or Gold as electrodes, when you desire to obtain it pure. But there is another mode of obtaining this substance for experimental purposes, which consists in acting upon clean water, and good wholesome atmospheric air, in a glass jar, in the bottom of which, some clean cylinders of Phosphorus have been laid on their sides, the water covering only half the cylinders. In this way, considerable quantities of electrified oxygen may be obtained. What proof have we of the presence of electricity? You must be content to be told, that the inference is a fair one, that if electricity is concluded to be present in all cases of composition and decomposition, and if we find the ozone present after a case of decomposition, to be indetical, in properties, with ozone produced by electrifying oxygen by a direct current of electricity, then, all ozone is electrised oxygen. Several ideas arise in the mind, when these facts are presented to it. We wish to know, how the ozone we breathe becomes electrified? You have all heard of Photography. You may not know when you sit for a sunlight portrait, that the cause of the impression made on the prepared glass, is dependant on only one part of the light which falls on your face and person. That part I believe to be the electricity of the rays of light. People may differ, but at all events, they agree in this, that they consider the influence to be derived from what they call the *chemical rays*. Well, chemistry involves decomposition, as in the case of the Phosphorus decomposing the water to produce ozone. For our purposes it matters little how the chemical or *actinising* rays of light perform their office. All the facts, collected by investigators, bear us out in the inference, that the actinism of light is essential to health, and to healthy breathing. I tell you simply, because it mesmerised the oxygen, and if the sun's rays did not mesmerise the oxygen of the atmosphere, that part of the atmospheric air would be of no use to you. You would very soon be ill. You would very soon die.

We come to consider this question in another point of view. Are the sun's rays the only source of electric light? It has been much insisted on, that man is a magnet. You know how easily a magnet can part with its magnetism; but while magnets contain a large amount of magnetic force, they are able to give out magneto-electric currents to the surrounding air. So man, when he is in vigorous health, is able to give

out magneto-electric currents from all parts of his body, and deriving magnetic energy from the earth on which he resides, he is able, for a time, to electrify oxygen for himself. You are aware that man does not exert any peculiar function in purifying the air he breathes, but at the same time he is rendered magnetic by the reception of influences from that air. If that air be very pure, and he dwells where the atmosphere is unusually invigorating, he is able to withstand many injurious things, not only among those taken into the stomach, but even among those, which are accidental injuries to his frame. It is quite undoubted, that the strong hard working artizan who lives in pure air, is more than a match for the puny denizen of the loom, who works in unhealthy rooms, and whose hours of labour are prolonged beyond the average proportion of healthy occupation. You can easily perceive, now, what we mean by the pleasure of breathing. A healthy man, in a wholesome atmosphere, enjoys his life, and every second is, to him, a second of pleasure; but he, who in his moments of toil, is inhaling an atmosphere, impregnated with materials drawn from sources, whence bad influences must reach him, is already a sufferer to the extent of becoming weary and languid, and consequently less fit, every second, for the occupation in which he is engaged. How many are the considerations, in which we might indulge, connected with this subject of Light? You are little aware of the numerous ideas that have entered my mind in reflecting on this subject. I am said to be an enthusiast, and I hardly know what other opprobrious names have been lavished upon me, but I feel that what O'Connell said of himself, is quite applicable to me. I am about the best abused man in these islands. I care neither for praise, nor for dispraise. I am case hardened to all considerations but one, and that is the approbation of my own conscience. Men abuse me, and tell me conscience is a hypocrite's snare. There is no end to the varieties of character I have met with. Many feel a pleasure in thwarting every benevolent act of my life. Some in perplexing me to undo the work I have done. You who get the results of my labour for years, will not believe that I am the wretch which those, who envy me, are perpetually striving to make the world believe me to be. You would be surprized to find that even these essays, given out in the simplicity of my desire to do good, are represented as sources of mischief. Why is the world so made to hound an individual? Simply because that individual holds up his head to assert the right of free discussion for a subject that it is determined to put down. I may now tell you that it cannot be put down. This very essay is too important to make you allow of such a result. You are

all interested in free discussion. You must endeavour to support the excellent men, who have come forward, at a great sacrifice, to enlighten you. Mr. Weatherhead and his assistant, Mr. Morrell, of Keighley, are, both engaged in superintending the journal, which contains these essays. You reap the benefit of their labour, and of their capital. It remains for you, as working men, to say if they shall be obliged to succumb to the tyranny of those, who would delight in crushing their efforts to promote free discussion. Our cause is, at this moment, identical with the great cause which convulses Europe, and I need not say that the great majority of my readers will be found among those who are advocates for the most free license of thought.

You are now to enter upon a new phase of our subject. We have been engaged in considering ozone as electrified Oxygen. We must now regard it as a dioptric agent. It is in fact a part of the agency employed in the operations of nature, in conveying and distributing light as an electric power. You are aware that all animals exist in virtue of their being magnets. You need not be told that they could not, of themselves, retain their magnetism. They are formed of inert particles of matter, stimulated to act, as organs, under the impelling force of magnetism. You need not be told, that we do nothing of ourselves. We are the creatures of surrounding events. What if we were impelled to become rabbits? You would contend that that would be impossible. Nothing is impossible. You must know that I once had a friend, whose name was Andrew Crosse. Poor man! He was, in his day, regarded as an Enthusiast, and a great visionary. He was occupied a good deal in researches on animal electricity. As I was intimate with him, he often told me of curious results he had obtained in working very assiduously, as he did, in his laboratory and cellars at Tyne Court, in Somersetshire. Among other facts he mentioned, was one, which any man may arrive at by observing the same conditions. He provided himself with a very small galvanic battery of extremely weak power. He had prepared an oyster, by washing its outside surface clean. This he placed in a large common earthenware soft sugar jar, previously well cleaned. He bored a hole in the bottom of it, to allow the passage of a platinum wire, to the end of which was rivetted a flat disk of the same metal. Having prepared a quantity of purified pipe clay, he half filled the jar with it, allowing the disk to rest on its surface. This formed one electrode, and upon it he placed the oyster. Another electrode was ready for the upper surface of the oyster. This having been properly adjusted, the jar was filled up with pipe clay. Thus one wire passed through the bottom of the

jar, the other perforated the the large bung cork which carefully closed the apparatus. The jar was placed in a dark cellar, and the feeble electric current continued to pass for three months. At the end of that time, Mr. Crosse broke his jar, and discovered that the Oyster, had vanished! What was in its place? A quantity of that flat kind of sea weed which people use, sometimes, to indicate changes in the weather. Naturalists call it Fucus. You need not be told now, that the word impossible is not to be applied when we reflect on the power of God. Who would imagine such a change could be brought about by the power of Light? Where was the Light you will ask in a dark cellar? You know that Light issues in dark places from magnets. You do not know that all currents of electricity are attended by currents of magnetism. Wherever magnetism exists there is light. Wherever electricity exists, there is heat. You may tell me this is an unproved assertion. I can prove it by a very simple fact. You are aware that Phosphorus is a simple substance. That is to say Chemists have resolved that it is so, from their inability to decompose it. I mean to tell you, that unscientific fool that I am, I have found means to decompose it, and to use it as a powerful remedial agent. It is well known that oil dissolves phosphorus, but it is not well known, that oil entirely decomposes this substance. Reflecting upon the influence of Light in mesmerism,—knowing that it was the magnetic force which emanated from the soul of man, when he exercised his will;—knowing that every pass made with the hand, in a downward direction, along the surface of the human body, was a mesmeric operation,—I bethought me of a plan to avail myself of the advantages which accrue from the globules of Cod's liver oil, for the efficacy of that curious oil depends upon its magnetic spherules, and I had some phosphorus dissolved in this material. Why the phosphorus? Because I desired to obtain the Light which resides in phosphorus, without its attendant heat. This being accomplished, I think the inference is not unfair that Phosphorus is our solid representative for Light and Heat in combination. Another consideration offers itself. How in this state of phosphorus, do Light and Heat comport themselves when we desire to use them in lucifer matches? Do they not emit fire? What is fire but combined Light and Heat? Again, in ozone, where is the Heat, for the Light has combined with oxygen? Who is there who will not say, that the electricity which represented the heat, escaped with a portion of the oxygen into the water? What did it do there?—united some of the undecomposed phosphorus with oxygen, to form phosphoric acid. Now for my friends, the sceptics. What do they say to all this? Sir Benjamin Bro.

die is no doubt too polite to call me a liar, but I will venture to say that he will not be converted by any reasoning, however cogent. I will not say the same of my old and valued friend, Sir David Brewster. He has had too much experience of the subtle nature of Light, to doubt of all I have now told him. He has not however, studied Light, as a mesmerist, notwithstanding all his beautiful facts on the polarization of Light. He first initiated me in the subject of Light, when he was as yet but as a tyro in his own subject. At that time, the world thought Sir David was occupying himself in child's play. How wonderful are the fancies of the world! Sir David Brewster, upon that child's play, has built up a stupendous reputation.

You are not to be let off as easily as you imagine on the subject of Light. You must know that we are engaged in a struggle for life and death. You die without Light. You live for ever, when you are removed from this world, into the realms of light. Who among you can conceive of a more sublime idea?—and yet it is the Truth. Prove it to us. Will you promise me that you will lay aside those stupid prejudices against the holy science of mesmerism, in which none but stupid blockheads should indulge? Will you desire me to carry you to heaven actually on the facts of mesmerism? Remember, I have told you that the road to heaven is lighted throughout. You may be assured I did not say that from an idle impulse. I know pretty well what I am about. I have undertaken to explain to you, how the relations of human happiness are linked to the facts of Spiritualism; how the facts of Spiritualism rest on the basis of Mesmerism; and how mesmerism explains not only all the phenomena of Health and Disease, but how these operate to deteriorate or to improve the magnetic power, and consequently the happiness and welfare of mankind. I have carried you through a long course of reasoning, based upon very important facts in order to endeavour to convince you, that I have hitherto not failed in my undertaking. I am now to conduct you farther on the road.

You must not expect me to be led away from my point. The question is that of Light. How do we know what Light is? No satisfactory definition of it has yet been given. I am not prepared with one, and yet if you call upon me to say what I mean by the word Light, I should say, that it is the vehicle of the the human soul. This definition may not suit the taste of those who do not believe in a soul. You, however, who have, many of you, witnessed the phenomena of Spiritualism, cannot doubt of the existence of unseen intelligences. We will not quarrel about a word. By whatever term you choose to designate that intelligent

principle in man, which has an existence beyond the grave, I say, that Light is the material in which it exists, and of which it forms a part. Are you prepared to controvert this assertion? You may be assured that I have deeply studied Mesmerism and Clairvoyance, and it is not on slender grounds that I rely. You had no idea that I was prepared to carry you so far on the wings of natural philosophy, to establish the certainty of a future state of existence. May be, I shall not reap thanks for my pains, but I shall proceed nevertheless. You are aware that all mental philosophers are sorely puzzled to account for dreams. They are, one and all, far wide of the mark. They will find it necessary, in time, to adopt the view I take of sleep. Unquestionably, all theories of sleep before mine, are most unsatisfactory. Now, let us enquire, how in sleep, do we dream? When we sleep deeply, we are quite unconscious. We are in a state analogous to death. But when we dream, our slumbers are vivacious. We are in fact, half awake. Our consciousness returns to us, and we may often be found quite sensible to all that passes around us, and even be able to hold converse with all who surround us. This is dreaming. But as there are many gradations of sleep, we distinguish those, in which the sleeper holds conversations, as states of Somnambulism. Other states, more striking, because not so common, we denominate by the term Clairvoyance. This is neither more nor less than vivid dreaming. What is it that produces the difference? You who have never studied this subject, may be appalled at my explanation of the fact. The intelligent principle of the sleeper quits his body; reposes in its own vehicle, Light, and wanders where it pleases. The will of man is the most inscrutable faculty we have to deal with. With it, we can remove mountains;—without it, we are as helpless babes. With it, we can, in sleep, send our souls on their travels;—without it, we obey the will of others. This is a part of our subject, upon which philosophers cannot agree. They insist on the will being perfectly free. It is free, but, as I have explained before, only in one direction, as long as the individual is obedient to the will of God. The moment he loses self-control, he has no longer free will. I may not linger over this proposition, but if philosophers would fairly weigh the facts I have adduced, they would not be disposed to differ from me, in my conclusions. There are many questions as to the length of our tether. We may not dispute about trifles. I am clear that when we sleep soundly, we do not dream. What becomes of the soul in that state of sleep? It rests like the body, and no repose is so refreshing as that in which soul and body sleep together. Harmony is established, and we have no abnor-

mal currents tending to disturb us. You are not satisfied with our explanation. You would like to be led on to know whence we derive the light we found so useful in breathing and in sleeping. The sun's rays are the prolific source of light. They act in magnetising the earth and in magnetising all the inhabitants thereof. You are not surprised to learn, that if the sun's rays are the great source of magnetism, the sun itself is the great focus of attraction and repulsion to the whole solar system. You are not surprised to learn that he regulates those attractions which set you to sleep, and those repulsions which waken you. You are prepared to learn that our conditions of sleep and wakefulness regulate our states of vigour and lassitude; our conditions of health and disease; our states of Tone and Clone. You may be sure I have thought very deeply on all these matters. I am prepared to go on with you as far as you can desire; for the subject is one of exhaustless enquiry. One can never become tired of such captivating thoughts. They lead us on to consider our duties; for who can once be convinced that our present and future state are indissolubly linked together by magnetic chains, without desiring to know something more. And that something more must needs bring us to think whether our happiness here, and hereafter, are not tied together as surely as are our bodies and souls.

The subject of light is not exhausted. We have before us a wide field of enquiry, as to how we can account for animal light. We can be at no loss to know how large shoals of pilchards are spread upon the land for manure, and how they emit offensive effluvia, and vast sheets of light over the fields at night, until their putridity kills every vestige of animal magnetism. They were in a dying state, and their magnetic light was shed from them in abundance. But Dr. Macculloch, who investigated animal light with much zeal, has a statement in his work on the Hebrides, which I do not doubt, because he is borne out by striking analogies, that when he struck the gun whale of his boat while passing over a shoal of living pilchards in the sea, he had seen sheets of brilliant light in the water. His fact was on the point of the alarm communicated to the fish, which caused them to emit that light. He performed the same experiment repeatedly, with the same result. What do we infer from this,—that the fish were quiescent, or that they felt frightened? If they were alarmed, and their alarm was attended by an evolution of light, was it from a vital act, or an act of volition? Alarm implies fear; fear is the characteristic of timidity; timidity belongs to reason, for some danger must be apprehended, and this apprehension must arise from a knowledge of the existence of a cause of alarm. The

process is one which involves the necessity of a certain amount of reasoning power. Tell me, did you ever know of the existence of reason without the existence of a will? No fish can be said to have a will without the power of exerting it, and when he does exert it, he evinces the capability of producing a flash of lightning. You have heard enough of electricity to know that no flash of lightning ever crossed the expanse of the heavens, without illuminating the atmosphere. Why should not the pilchard flash his lightning through the water? But you will tell me I have taken you through a long series of propositions, in order to come to this little conclusion. I assert that it is a very important conclusion. It involves the whole subject of animal light. How does light become a part and parcel of the animal structure? I will tell you and you may cogitate on the facts I now adduce, at your leisure.

When the animal, known to naturalists, as the *Nyctipithecus Trivirgatus*, a South American ape, is about at night, he is so abandoned to his will, that his eyes flash light. He has been observed, in total darkness, to throw out light to the extent of eighteen inches, so that objects, at that distance from his illuminating eyes, could be distinctly seen. You need not be surprised when I tell you that human beings have the power of illuminating objects in the dark. I had a young person, residing for a time, in my house in Grovesnor Street, who was in the habit of working with her needle, while she was in her bed, at night, in a dark attic. If you doubt the fact, I can assure you that I am not the only person who witnessed this, and many other quite as extraordinary phenomena, in this case. Jane Murrell was well known as a marvellous clairvoyante, and as a person who could read the thoughts of others. If the full particulars of her case were published, there would be many facts offered highly illustrative of the position I am urging upon your attention, that light emanates, in quantities, from the animal body, when the faculty of will is exerted by the individual.

How many questions are apt to arise when we reflect upon these facts? What are we to conclude,—that light is no essential part of our structure? Most assuredly, we cannot so determine,—for we see that we are bound to admit that light could not be emitted from living bodies, unless it were in those bodies. How does it get into them? We know that we have eyes. We can easily imagine that the laws of optics are as applicable to the living frame, as they are to metals, and to other objects that receive light. We are not now to discuss Dioptrics and Catoptrics. You may see abundance of facts on these subjects in Sir David Brewster's treatise on optics. We refer to the matter only to shew

that the absorption of the light, into the living body, is to be easily accounted for; and that it may proceed to any extent, without surprising us by its amount. What we have most to insist upon, is the possibility of magnetising the whole of this light by the electric power of the will. You may easily perceive, if I have succeeded thus far, in making you understand my meaning, that you are to comprehend how a man can be made to go to sleep by the will of another. You have been told that we are either attractive or repulsive to our neighbour. All our benevolent and amiable feelings are attractive. All those feelings, said to be malevolent, are repulsive. When we exert kind feelings, the forces emanating from us are attractive. Now, what have we so much insisted upon as the essential condition of the brain in sleep?—that attractive forces were operative among its particles. When the brain sleeps, the light is actinised, by the mesmeric attractive agency. Suppose a great excess of light, generated by forces not yet understood; I mean by forces of actinism, operating from sources not yet investigated. What are the results as far as we have observed them? You would be startled at the reply. The result is vivid dreaming or clairvoyance. You are not prepared for this explanation of clairvoyance. You may be assured I am dealing with facts. I am not prepared to say that all clairvoyantes see objects through the agency of brilliant light, but I know that many do. I have had much experience in the phenomena of somnambulism. I am sure of my facts, for they have not been enthusiastically examined, but have been calmly studied with the patient energy of one devoted heart and soul to the investigation of most curious facts. I am not answerable for the machinations of enemies. My temper may have accumulated a host of these upon me, but this I know that I ought to have credit for much zeal in the steady pursuit of science. I am arrived at a time of life, when I am perfectly careless of all the rewards which men hold most dear; but I am not careless about a due regard to my credit. I like to feel that when I tell the truth, I ought to be believed. Nor do I care for self in this world, further than as it relates to the duties of life. Self is valuable only as it entails respect. No one can be regardless of self-respect; and the only object in now alluding to such a topic, is to claim that attention to my statements which they well merit, not only from their strict truth, but from their real importance.

The subject of animal light is far from being exhausted; but space compels the condensation of our matter. What may we conclude on the subject of Clairvoyance? That light emanating from the human

magnet impinges invisibly, like the actinising rays operating in the photographing camera, on objects to which the human will has directed them, those objects being visible to the spiritual human being, but not to the corporeal organs of vision. This is an explanation of Clairvoyance unsuited to those who cannot comprehend the facts of the very sublime science we are engaged in investigating. We cannot help those who are obstinately opposed to all progress. We are addressing classes proverbially careless of all conventional follies. If you are opposed to our views, you have a very simple remedy. You need not trouble yourselves to purchase any more numbers of the *Spiritual Telegraph*. I trust you know better however than to throw aside the writings of such men as William Howitt, Mr. Wilkinson, Dr. Dixon, the Truth Seeker, and other cogent writers who adorn the pages of this useful periodical.

If the editor be encouraged as his merits deserve, I trust to find contributions pouring in upon him on the deeply interesting facts connected with the vast subject of Mesmerism, which wakens the attention of the public, by not only its numerous cures, but by the many complications we have shewn it to involve. Where are the subjects to which it does not relate? many believe that Mesmerism is gone to sleep. These Essays will convince them of their error.

Some think we are bound to complain of our friends when they do not agree with us. Most assuredly, it is more pleasant to agree than to differ, but we cannot all think alike. For instance on the subject of Light, I question if my friend Dr. Elliotson could be brought to the conviction, that light was essential to the operations of mesmerism. I hold that the cause why he does not succeed to his heartiest wish in effecting cures at the mesmeric Infirmary, is, that he does not insist on the great influence of mental light in the passes practised on his patients. I have left the infirmary, because my advice and my views were held cheap by the great man who directs the council of that institution. I should like to infuse into the mesmerisers more mental desire to benefit the patients. They are, no doubt, very worthy individuals, but their dead-alive operations, while they are gazing at every object in the room, except the one before them, is not the perfection of mesmerism. The man who hopes to benefit his patient, should lose all thoughts of other objects. He should concentrate his attention. He should stare with a purpose; and put his whole soul into his work. No doubt to some this process is somewhat fatiguing. You may be told that men could not long continue at the labour it would require. You are not obliged to continue incessantly occupied. After fatigue—comes rest. We cannot work for

ever, but we should not be ashamed to confess that we have been mistaken. Mr. Capern can cure more patients in two hours, than all the mesmerists at the Infirmary can cure in a week. Why is this? Because he is a healing medium. Dr. Elliotson may smile at this, for he does not admit the word medium to be a part of his vocabulary. He laughs at the philosophy of mesmerism. All his studies must forsooth be more practical. I assert, that practically speaking, Mr. Capern will beat all the mesmerisers of the Infirmary out of the field. Why is this? Because it is well known that Mr. Capern has great strength of will. Dr. Elliotson need not be afraid that I have any desire to controvert any proposition he may have put forth. I have too much regard for my own consistency of character, to quarrel with trifles. I know too well what the world owes to him; but I am not to be turned aside from the assertion of important facts by any regard for personal considerations. Dr. Elliotson has offered himself as a wedge to withstand the progress of Mesmerism towards its higher developments, and he must take the consequences. It would have been far more agreeable to me, to have continued to praise him, as I did, when I dedicated the edition of the Baron von Reichenbach's work, which I superintended, to him. I wish I could continue to regard him as the leader of our great movement. I must allow him to remain where he is, while I endeavour to direct attention to that, which I consider essential to the successful practice of Mesmerism. Those who have studied the earlier works which appeared on Mesmerism, will acknowledge that much stress was laid by the first cultivators of our science, on the influence of the will. No man can mesmerise well, who does not regard the will as the main ingredient in the art of the Mesmeriser. I am not contending for it in the sense of a continued sustained exertion of the faculty. I only wish to insist on the importance of its agency as an accessory to those passes, not one of which can take place without some exertion of the will. Who is there that can lift his finger without exercising this faculty? You can now understand what I mean when I talk of a flash of the will. I mean the light which emanates from all parts of the human body, when any one energetically exerts the faculty of will. You may doubt of the fact. That it is a fact, may be found by any one who will try the experiment in a room, sufficiently darkened for the purpose. You are aware that a man is a magnet. All magnets and all crystals emit light when placed in a room sufficiently dark. You need not be told that the Baron von Reichenbach established this curious, but very important fact. In a note which I wrote on light, and

which will be found in my edition of the translation of the Baron's Work, I insisted much on the phenomena, observed by various investigators, of animal light. I do not contend for all the facts which I thought it essential to introduce there, but I may say that that note affords a summary of all the most important considerations on animal light which can occupy the attention of Philosophers. It is very easy to laugh at any subject, but he who can read that note, and fail to rise up from its perusal, without acknowledging, that his attention has been directed to subjects at once deeply-profound, and most sublime, must want the power of becoming a philosopher. That note met with no response from men of science. Men of science despise me, for they know I do not bow to the dictatorship of any who would crush the exquisite and stupendous facts of Mesmerism out of existence. I sometimes think that the deep philosophy I have at various times put forth, is too profound for men who have a quick aptitude to allow their feelings to govern their reason. Numbers there are, who become irascible at a simple proposition, because, as the Scotch say, they are dull at the uptake. Pretenders to Science, have, in my presence, become wondrously angry, not because my propositions were unworthy of attention, but because, in fact, they were too deep for their capacity of comprehension. Many of you know really far more than some of these, who will remain stupidities, till fashion sharpens their wits. Events roll on, and you may be sure the time is coming, when these silly persons will exalt their eye-lids.

You need not be told that we are entering on a phase of the history of Spiritualism which must effect great changes in the current history of the world. If we proceed, for the next few years, as we have hitherto done, we shall find ourselves surrounded by hosts of admiring friends. We do not propose to alter our course. We are anxious to continue in the assertion of the great fact, that we are bound to acknowledge the vast importance of the subject. Who is there, that, having read these Essays, will say we have trifled on our way. Are not all the facts we have been able to lay before our readers, stamped with an impression of novelty? Can we be said to have wandered far and wide from our subject? Are those who, anxious to deteriorate our labours, blink the questions we have proposed to them, able to follow us in our speculations? We are not pleased to be obliged to succumb to the dogmatic philosophy of the prigs of fashion. We know our own power. We may be induced to yield to the pressure of public opinion for a time. We may find it politic to do so. But we only bide our time. We are

not to be frightened into submission. We are aware of the forces arrayed against us. We know that a man sits in the chair of the Royal Society, who is so frantic on the subject of Mesmerism, that he cannot endure to have it spoken of, in his presence. He is said to have declared, that if the phenomena were presented to him, he would not credit the evidence of his own senses. What are we to think of a Society that can be content to elect such a President? We are not impugning their choice, but I ask, Can it be wondered at, if I prefer to address my really new scientific facts, to a body of Artisans, Mechanics, and hard-headed unprejudiced men, rather than to a society of such persons, as choose for their head a man of Sir Benjamin Brodie's stolid prejudices? You are now able to estimate the forces which have been arrayed against our sacred subject, and to estimate the force of the ridicule directed against the learned body, by men of superior minds, at various periods of its history.

J. A.

"To show that the power or faculty is not confined to a particular family, to a particular belief, or to a higher or lower state of the mind, but that, like all laws, it is general in its application, it is useful to tell that many persons we know have here developed this faculty, both of drawing and writing—their hands have been moved, generally at first in spiral forms; and of the first seventeen who sat down with a pencil, the hands of fifteen were moved in less than five minutes. These consisted of old, and young, and middle-aged; of male and female, married and unmarried, of physicians, barristers, students, Englishmen, and foreigners—a mixture of classes and conditions quite sufficient to give an average of those who can be so quickly acted upon. But I think it more probable that the faculty is universal.

"Several have in a few minutes become able to improvise in music; others I know who write involuntarily in verse, and some who have the power of speaking by impression, in the same way as others write, and with an enlightenment not less wonderful than absorbing for its beauty."—W. M. WILKINSON.

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SUPPLEMENT

TO THE

British Spiritual Telegraph,

CONSISTING OF THE

FIFTH ESSAY,

BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,"

You may be assured that among the various important ideas which can occupy the mind of man, no one is of more vast importance than the knowledge of the way in which he treads the path of life. You have been told that this path has been all illuminated for you. Your safety in your progress through the mesmeric pathway has been promised. You have only to trust yourself, with due confidence, to my guidance, and you will be led in safety to that bourn whence no traveller returns. You may be assured we have not devoted deep attention to the subject of light, without regarding it as Sir David Brewster would counsel us to do, and without adding to such recommendations as he might please to give us, more considerations than would suggest themselves to any philosopher, who had not had the courage to face the bugaboo science of Mesmerism. I leave my friend Dr. Elliotson out of the question. He is content to travel the streets and roads, lighted according to his taste, with the flare of common gas. He is not up to the delight of a Spiritual flame. He must be content to remain where he is, and allow us who have an ambition for higher lights, to welter and bathe in a luminous sea of quite another kind.

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You need not be told that we are unwilling to wander through hazy fogs, when we can take a direction in which we can see our way clearly. We are not partizans of a clique, given to muddle ourselves with parliamentary ideas of right and wrong. The honorable member does not here take things in a parliamentary sense. He is obliged to define his meaning, and if that be not clear, he is bound to re-state his proposition so that he who runs may read. The magnet, man, is well known to be influenced by considerations, mental as well as physical. His feelings regarded morally, are as acute as his feelings regarded physically. It is surprising that this reiterated proposition does not meet with much more deep and serious attention. It is not our duty to insist upon it now, beyond the point at which it touches the subject of Spiritualism. Those who have followed us through the course of our previous essays, may be aware of the importance we attach to the word Spiritualism. It means more than the science of the existence of ultra mundane beings, or of those phantasms of the imagination, which such men as the wondrous Swedenborg conjured up, by the assistance of his massive and impetuous brain, from those realms of existence, in which the dreams of the unreal life may be said to reside. Let no one misunderstand the proposition. It is not intended that Swedenborg was not a marvellous being;—that his intellect was not of a most enormous grasp: that he was in any sense of the word, a man of an ordinary mind. He saw things no man ever saw before. He was really the Seer, par excellence. But he was more;—he was the bewildered creature of one of the most powerful organs of the imaginative faculty ever possessed by a human being. This is, occasionally a great misfortune. In the case of Swedenborg, it changed a grand system of Philosophy into a quagmire of quibbles. It turned the largest, the most holy science, into a mass of unintelligible metaphysics. We are not now to discuss Swedenborgianism; our object is merely to separate the chaff from the grain. We want to show, that however good and amiable are all Swedenborgians, they are not pure Spiritualists. Spiritualism, in the highest sense of the word, is the science of religion. It belongs to the classes of knowledge embraced under the head of Theology. You were not prepared for this distinction. You must be led on to understand how remote is all the unreality of imaginative philosophy from the realities of life.

Life, or vital essence, is the stumbling-block of the Physiologist, as it is of the Theologian. The two learned individuals, representatives of the same class, are not aware that they differ only in name.

The Physiologist thinks himself sure of his ground, simply because he can handle his living subject, and, by a single drop of Hydrocyanic acid, can set him out of what he conceives to be, existence. The Theologian, on the other hand, means well, when he says his subject is immortal, but he has no idea of what becomes of the immortal life he thinks himself so familiar with. If he adheres to the doctrine laid down in that book of authority, Pearson on the Creed, he consigns his living subject to a state of existence somewhere between the grave, in which he has been deposited, and an undefined space, somewhere nearer the centre of the earth, which the learned call *Hades*. We are not bound to enter into these discussions. We allude to them, merely to show that we know what we are about, when we ventilate our familiarity with the ideas entertained by our good friends, the Parsons, and the College Professors of Physiology. If we conclude that neither the one nor the other have any clear view of his own subject, we shall be pretty near the truth. You may well wonder at the presumption displayed by a simple professor of Physics, when he ventures to correct the views entertained by Theologian and Physiologist, each on his own subject.

No one can be more completely aware of the difficulty of treating the subject of life than I am. Bred up by Anatomists; taught in the best schools in Europe, I have not learned to be arrogant. I know my position, and am quite aware that humility best becomes the Spiritualist. No claims to originality are put forth in this essay. You are each of you as much the authors of any new ideas you may find here, as the author is himself. You feel, then, that Spiritualism is a new word for humility. You are taught humility, when you are taught to be real Spiritualists. How is this? You are made aware that you do nothing of yourself. You are simply a magnet, obeying God's law of Magnetism. You are attracted or you are repelled, by forces proceeding, you know not whence. You do not choose to believe in what you do not see. You will believe in a Magnet: you will believe that a child can be amazingly delighted at perceiving that a tin swan, with a magnet in its beak, can be attracted or repelled according to the child's pleasure, when one or other pole of a magnet held in its hand, attracts or repels the beak of the tin swan—and yet you cannot believe that any unseen forces may be influencing you without your knowledge. You are beautifully philosophical and easily convinced of the presence of an unseen force, as a child; but when you grow up, you put away childish things, and assume the stolid incredulity of the man. Heaven is invisible to the mortal eye, and yet you would think it a sin not to believe in that

state of future happiness. Are you simply stupid? or are you given to obstinacy, on the subject of life? Our sojourn here is for a matter of some seventy years, more or less. Which of us thinks that his *consciousness* is his life? You may not doubt me when I say, you have no other evidence of life. Life, in truth, is simply *consciousness*. If I, as a mesmeriser, have the power of depriving you of your consciousness, for that period of time which elapses from the moment you were rendered unconscious, until that moment when you have returned to the possession of your senses, I have been your temporary murderer. Do you think, I mean what I say? If you do not, you are much mistaken. I mean fully to assert, that I have often deprived individuals of life, for a time, and but for a time, for I have invariably been, during that time, a great benefactor. You may think this a trifling manner of placing before you a most important proposition. But you must be struck with its force. My mode of illustration is set before you, to reduce the question to an absurdity. It would be quite absurd in you to deny my proposition, that sleep is temporary death. If it be so, what have you to say to a definition of life, that is simply Mesmeric consciousness? You cannot escape me, Theologian or Physiologist! You are in my toils. I have proved to you that sleep is the result of Magnetic attraction. Consciousness, that of Magnetic Repulsion. Life results from repulsion. Death from attraction. Remember—we are now losing sight of Physics. When the Physician loses hold of his patient, all things are changed. Life, which was before consciousness repelled from animal particles, is now consciousness attracted by magnetic spheres of a new order. The Theologian may be at ease, on his convictions that life exists for ever. He may be at ease on his habitual shemg. of the immortality of the soul. He sees, now, more clearly than he did before, that, through all his puzzling considerations on the immortality of the human being, the question has been simply one of attraction and repulsion. The Physiologist will hardly thank me for proving, that life is only, Mesmerism. He has left that word entirely out of all his considerations, and no emetic could have nauseated him more than the glorious name of Mesmer.

What may be the feelings of his colleague, I do not pretend to divine. He may think me absolutely blasphemous for attempting to explain, by physical facts, the dogma which has puzzled so many learned students. There is no subject on which any man so little relishes as a very simple solution of a very difficult problem, as he, who, having tried every possible contrivance, by which he could confuse his own

mind, is at last obliged to confess that the solution of all his difficulties was on the surface. He is ashamed to feel that his years of painful devotion to a sterile enquiry, have been thrown away. He is obliged to acknowledge that the truth has arrived from a quarter whence he little expected it. My friend Mr. Sandby, whose pamphlet, entitled "Mesmerism, the gift of God," is the only clergyman I know, who has not sought in vain for the useful knowledge. It is not the lot of all seekers to be finders, but this he has done. When Dr. Elliotson, fearing the results to Mr. Rutter's reputation, of my favourable criticism upon his labours, with the Magnetoscope, ran the risk of damaging the character of the Zoist, as a journal, pretending to announce the latest facts relating to mesmeric Science, Mr. Sandby stepped forward to offer a notice of the instrument. It is of little importance who was the person to undertake the task. I might have been supposed to know more of the subject, but my friend had happily the ear of the greater leader of mesmerism, and his paper in the Zoist, remains, as the only document on the subject, in that journal, while a very despised race of dreamers, known as Homœopaths, contrived to keep up a long and interesting discussion on the extraordinary facts developed by the Instrument, in one of their cheap periodicals. I am not an advocate of Homœopathy. I have devoted some close attention to the works of the most vaunted authors on the subject, and the conclusion at which I have arrived, is, that it would be sheer idleness, on my part, to return to the enquiry. I must, at the same time, declare my conviction, that many of its votaries are men of honest and unblameable lives, and though I consider their lives as spent in day dreams, I cannot withhold from them my meed of praise for the manner in which they have taken up the philosophy first offered to the world, by Mr. Rutter. Events flow on, emerging from sources we seldom, or at all events, very lightly reflect upon. These, for a time, ardent men, little thought then, of the very important investigations which subsequently occupied the mind of a strenuous disciple of Mr. Rutter, and which must, at no distant date, I trust, exert a most powerful influence on the minds of the Psychological students of the 19th century. This disciple was Dr. Leger, a man of extensive acquirement, who had been educated as a physician, in the University of Paris. In that city, he had practised a while, and had become intimate with the celebrated Benjamin Constant; through whose influence, he obtained a Professorship, and recommendations in America. What was his career there, I had no means of knowing, but I was informed that he had twice realized a

handsome fortune, and had each time, improvidently lost all his accumulations. When he came to London, he was in poverty; and calling upon me, introduced himself as the author of a volume, then on my shelves, entitled "Psycho Dunamy," published at New York. Finding him to be a man possessed of a large store of knowledge, I became much interested in him. His narrow circumstances, and his accomplished mind, excited a deep sympathy, and I was glad to be able, on several occasions, to recommend him for employment.

At the periods of our first acquaintance, we differed completely on the subject of Phrenology. I found him full of the strongest prejudices against the works of Gall. He spoke of them as heavy stuff, full of error, and not worth reading. I felt very sorry for Dr. Leger's sad want of discernment. I quietly induced him to witness, repeatedly, on various subjects, the phenomena of Phreno-Mesmerism; and in process of time, he was rivetted by the facts. Then, he consented to look more closely into the subject, and I lent him the six volumes of Gall's work, in French, which he studied with deep interest. Before he had got half through this wondrous book, which evinces the rare genius of its author, he declared his deep regret at having so long entertained his old prejudices, and expressed the same admiration for the capacious and original intellect of the discoverer of the truths of Phrenology, that I have never ceased to entertain, since I first studied that book. I know no work which, for argumentive power, in controversy, so forcibly reminds me of the intellectual grasp of our own great John Milton. I happened to possess the book of Lectures on Phrenology, by Broussais; and as Dr. Leger had always been a warm admirer, and, I believe, in early days, a pupil of that extraordinary man, he was easily induced to read the volume with attention. These studies prepared him for the use which he subsequently made of the Magnetoscope. On one occasion of my return from Brighton to London, after having repeatedly witnessed the exquisitely beautiful experiments of Mr. Rutter, I communicated the facts to him, and his delight at being able to verify them all, is not to be described. He reflected much on the subject, and finally modified the form of the instrument. I witnessed many of his incipient trials, a detail of which he afterwards published, with the first fruit of his labours, in a little volume, at Bailliere's, in 1852.

Conversing with him on the prejudices formerly indulged in by Broussais, on the science of Phrenology, and the subsequent conversion of that man's great mind to the truth of Gall's doctrine, Dr. Leger proposed to test the magnetoid forces of the various phrenological ore

gans of the head, by his Magnetoscope. To his astonishment and delight, he found that each organ had its own influence on the pendulum; and that the characters and forces of the movements, whether oscillations or rotations, varied in energy and intensity, according to the organ tested; and that the extent of movement, communicated to the pendulum, by each organ, varied in different individuals. This was a great and important discovery.

With unwearied zeal and patience, he set to work to improve his apparatus, and having contrived a measure of the extent of the rotations and oscillations of the pendulum, by means of concentric circles on a card, he spared no pains to perfect himself in phrenological manipulation. He studied with great assiduity, and as I was often with him, I can testify to the ardour and steadiness with which he devoted himself to the mastery of his new subject.

Amidst vexations and serious difficulties, for with a wife and two children to support, his anxieties pressed upon him, struggling on amidst carking cares, he tried to draw public attention to his pursuits, by delivering lectures at Hungerford Hall. This scheme was not successful. He next had some cards printed, announcing sances for the examination of heads at a small fee. This, after a time, attracted notice, and the results excited so much interest that numbers of the nobility, and many distinguished persons visited him, at his humble rooms, in Gerrard-street. He was prospering, when a long standing disease of the heart and of the venous system, rapidly developed itself. Dropsy supervened and he died, after having received great kindness, in various ways, pecuniary, as well as medical, from his friends Dr. Quin and Dr. Chapman, and the more than ordinary surgical care and attention, administered with the well known skill and untiring benevolence of Mr. Kiernan.

Where are the results of Dr. Leger's labours?

The statistics of his experience, now in the possession of his kind benefactor Mr. Floris of Jermyn street, would, if published be almost astounding. Dr. Leger was enabled to deduce certain laws from the varied combinations of the numbers representing the magnetoid forces of the different phrenological organs, which enabled him to predicate, with curious accuracy, the offences for which any given set of prisoners, in a gaol were committed. In the house of correction in Cold Bath fields, the governor at that time, Colonel Chesterton, drew the attention of two of the Middlesex Bench of magistrates, Serjeant Adams and Mr. Pownall, to the magnetoscope.

Dr. Leger,—having previously used it in the examination of upwards of one hundred and twenty heads of the prisoners, whom he had never before seen, of whose names and offences he was quite ignorant, and who were distinguished, as far as he was concerned, by only a number attached to each individual,—was able to infer, correctly, the specific offence for which each, out of a dozen selected by the governors and magistrates, was committed to that prison. If the crimes and offences of those prisoners were here mentioned, unbounded astonishment would strike the reader.

It may naturally be a question, How could this be done with so much accuracy? The pendulum of the Magnetoscope, impelled with different degrees of force from each organ, reached, in extent, to the circumference of a different number of concentric circles. These were noted against each phrenological organ. When the figures representing the forces of the individual phrenological organs were arranged, according to their amounts, and those which were found to be highest, were combined, the greatest magnetoid activity residing in certain groups could be estimated with ease, and the character of the individual be thus, by a numerical process, indicated with great facility. More than this, the *tendency to aberration* from natural or normal manifestation of propensity, in either sex, is susceptible of *certain detection*. I have myself repeatedly witnessed the facts now stated, and I hail the advancement of knowledge in mental philosophy, whether it may arrive by the agency of the Magnetoscope, or by the labours of large-hearted men like Lord Stanley, and those who were associated with him in his very benevolent statistical labours for the amelioration of the condition of our less-fortunate fellow-beings, who may happen to be afflicted with vices, which they have not been trained to regulate, by a proper education of their powers of self-control. The reasoners who advocate the doctrine of philosophical necessity, will be found to be correct in relation to these unhappily placed beings, for they omit the consideration of the concentrative power of the amount of free-will granted to reasoning beings, and thus their hypothesis admits the grievous error that mental obedience to normal laws, or divine precept, is not *perfect freedom*.

But a part only of the truths offered by the Magnetoscope to Dr. Leger, and to an unwilling world, has been stated. The instrument was taken to the Asylum, for the insane, at Colney Hatch, and an opportunity was afforded for the examination of some heads in that establishment. The failing condition of his health, prevented Dr. Leger from working, as he had intended, at the statistics thus obtained, but

he informed me of a very striking law that had been reached by him, regarding some of the insane, and all the epileptic subjects he had examined, the accuracy of which was singularly verified to me in private practice. This law was, that in the heads of those of decidedly unsound mind, and in the heads of all those subject to epilepsy, one organ,—generally that of Ideality,—bears, in relation to all the other organs of the head, a very manifest disproportion, as to extent of magnetoid force; and in such cases, the organ of Concentrativeness is represented by a very low number, or by Nil,—the pendulum in this case coming to a dead stop.

An epileptic subject examined for me by Dr. Leger, had Ideality represented by 24. All the other organs were under 12; most of them ranging about 5. Concentrativeness, was at 2.

In Insanity, the same facts, with some modifications, were observed. All the cases of Insanity, allied with epilepsy, and incurable epileptics had Ideality at or above 25; while Concentrativeness stopped, at once, the movements of the pendulum.—Dr. Leger's illness and death were a great loss to the cause of the progress of Phrenology; and it may be said to have been a real calamity to the department of the Medical Sciences to which his researches appertained. Insanity would have had brilliant light shed upon its philosophy. Psychology has to wait for the observations of some competent successor to Dr. Leger. The vacancy left by him will require some time to fill up; for though we may have men, who know something of Physics, our would-be philosophers, are so absorbed by their self esteem, and vanity, that the humility, which should characterise a real lover of Science, is rare. For the most part, they are "imitatores, servum pecus"! But when the retarding influences of certain schools are weakened by time, it will need no great acumen to predict, that our knowledge on subjects connected with the philosophy of mind, will undergo a change, startling to even the soundest and closest thinkers of the present day. It needs no deep prophetic sage to perceive, looming in the distance, a strong probability, that the great standard of all moral and religious truth, will become the source of our illumination in Psychology.

How all this shall come to pass, does not appear to superficial thinkers, to be connected with the researches on the facts developed by the Magnetoscope, and yet if these become competent to indicate the limits to the free will of man, and to determine the boundary by which his maker has circumscribed his evil powers, and to demonstrate the paramount duty of society to educate its members in strict habits of

self-control, the inference is easy, that man must necessarily then be inclined to develop the better faculties of his nature, and thus, understanding more clearly the powers of his soul, he becomes bound to cultivate that knowledge which is derived from the richest fountain, whence he is taught the illimitable power and freedom of goodness.

A very high function has been assigned to the Magnetoscope, when such important influences on the progress of society, shall be exerted by the future knowledge which must necessarily flow from the labours of those who are destined to succeed Dr. Leger. Whatever obstacles ignorance and vanity may place in the path of those who desire to look into this subject, we have seen, that if the statements here made, have any pretensions to accuracy, very high and powerful motives must have their influence in exciting men to cultivate a science, scorned and looked down upon by men of very poor minds. Nor will the obstinacy of loutish brains never cultivated to apprehend the delicacies of a transcendental science,—nor will all the sneers and obloquy of those who delight in common platitudes, levelled at these pursuits, suffice to deter high-minded characters from the study of those facts which may be too profound and too delicate for the course sciolists of the fashionable schools; those facts requiring for their cultivation no common moral courage, industry, and energy of character.

To arrive at the power of using the Magnetoscope, implies in the individual great patience, and much energetic perseverance. When once the facility of obtaining its obedience to the laws regulating Magnetic phenomena have been arrived at, it is not a little teasing and annoying to hear the reiterated paltry objections of men profoundly ignorant of the subject they are commenting upon, directed against the essential conditions of the delicate pendulum movements. Many cavil at the necessity of the eyes of the Manipulator being directed to the pendulum, who might, with as much justice, complain of the return current of the Electric Telegraph. They are analogous phenomena.

We are not obliged here to do battle against cavils and cavillers. Our time and space are too limited.

You are now arrived at a point at which we may reckon up our gains. We must ask what we have done in the course of these essays—Have we explained the meaning of Spiritualism? Have we argued as closely as we ought to have done? Have we not wandered from our subject? These are serious questions; and we must take leave to answer them for the satisfaction of our critics.

Spiritualism is a subject very little understood. The greater part

of the world seems to be afraid of it. Then, the enquirers are a set of people, who, for the most part, belong to the lower classes of society. We are not supposed to say that, by the term we use, we intend to imply debasement. It matters little what is the rank of the individual, whose mind is anxiously set upon the task of studying, according to the best means in his power, the probabilities of his enjoying a state of happiness, in a future existence, which he has never been able to realise here. We are not disposed to consider that his anxieties are either unnatural or unwise. He is engaged in a very laudable pursuit, and it has been necessary in the progress of his enquiries, to contend with difficulties few can be aware of, who are said to belong to the higher classes of society. The poor man has no sympathy from his pretended protectors. If he asks his friend who meets him at the public house, on the probabilities of a future life, he meets with a stern rebuff. If he walks along, musing on the callous nature of friendship, he is surprised by the smart repartee of the girl of his heart, who compliments herself, that her lover is pondering on their future happiness. If he walks on, he meets with a baker, who tells him that news have reached the village, which will increase the price of the loaf. The cares of the world, and the vexations attendant upon matrimony, are too much for him. He resolves to care only for himself. He has tasted of friendship;—he thinks little of love!—he drives away thought in gin. Who is there that reflects on this every day character, that does not wish for a remedy for the evils of life? We are not contending that we are prepared to present Spiritualism, as a panacea for all such ills. We only say that, when the lower classes have commenced an enquiry into the subject, we are not the individuals to witness their laudable struggles to gain knowledge, without stepping forward to cheer them on, and to aid them to the best of our ability, in acquiring a rational view of a most important and holy subject.

Most men, when they endeavour to criticise the labours of others, endeavour to place themselves in the situation of superiors. They have no idea that any allowance is to be made for the position in which a writer on physics, and on morals, is placed in relation to themselves.

A man may know a vast deal more of his subject, than a critic can possibly do;—but he is nevertheless supposed to be a very inferior being; especially if his antecedents have not fitted him for the posts to which his critic aspires. It may be a trifle whether his ambition shall lead him in the same direction. One may be solicitous to enjoy the possession of a calm mind, and to retire from the turmoils of public

rooms. Another may shine where smooth platitudes excite the attention of a number of eager listeners. These two are not characters to mingle with sympathy in the same throng. However different may be their tastes and habits, the votary of common ambition is always the judge of the labours of his superior. He vaults into his chair, and is the object of wonder to the multitude. His fiat is final. Your most original thoughts are food only for his cynical observations. He, forsooth, is pleased to regard you as a patron does his suppliant curate. You must succumb to his superior position. Times alter. Truth marches on. The poor President is glad to look on, with the herd, at the wonders you can show him; not knowing all the while, that you are showing only that which the humble artisan had long before witnessed.

Our readers may imagine that we are painting scenes to please their fancies. We are merely stating the simple truth. These things occur daily. We have men who are given up to the worship of baubles;—who would almost sell their souls for notoriety. We have men who are quiet students, who have all their lives been actively engaged in professional pursuits, who are not wanting in common sense, and yet who fail to reach the higher positions in their profession, simply because they will not yield themselves to the debasing influences of ordinary minds. Few are the men of this stamp. We merely allude to the point to show that criticism to be just, should come from a really superior quarter. It should flow from a competent judge. It may be asked seriously—What Physiologist is competent to judge of Mesmerism? What Theologian is competent to judge of Spiritualism? Who that has thought deeply on these subjects, will say that there are five persons in England, competent to criticise these pages? Who will tell me that he has ever thought of the difficulty of joining together in one comprehensive whole, the subjects of Magnetism and Mesmerism, Sleep and Wakefulness, Health and Disease, Morals and Religion? If the thoughts I have for years pondered upon, are so familiar to his very learned mind, why has he not before now, illuminated the world with an Essay on Light; or thoughts on the subjects of a Philosophy that is destined to immortalize the memory of any one who is capable of leading us through the paths which have been indicated in these essays. Much of our ordinary knowledge is acquired by the attrition we undergo in our social intercourse. We are led to reflect on every occurrence of our lives. We dispute. We talk on all subjects. We find our neighbour becomes as animated as we are ourselves. We are ever ready to criticise, but we take care that we do so with tact, for our

neighbour loves to abuse his own brother, and is eager to show up his faults. If we should hastily join him in his diatribes, awful would be our retribution. This arises from our love and affection. We are bound to respect the feeling, and deserve the castigation we suffer for our clumsy errors. A propos of love and affection, where is the love and affection of professional brethren? How are we to address a class proverbially embittered in their feelings against each other. I may be told of the bountiful charities of the wealthy. I may have pointed out to me specimens of masterly minds, who have given themselves up to costly expenditure in the collection of some grand museum. I am sure I am not the pupil of a great man, if I am ashamed of glorying in the ambition of such minds. I adduce the examples to shame the herd. It is not necessary to point out the motives of those busy men seen in charitable Board Rooms, who gain for themselves an ephemeral celebrity by large subscriptions. They belong to quite a different class, and are often animated, in their professional progress, by the worst motives that can degrade our nature. Of such we desire to say little. They are here only for the purpose of eliciting an expression of regret that we cannot be justified in throwing away time and deep thought in the endeavour to ameliorate their sentiments or their principles.

Then who are the judges of these Essays? Really—only the parties to whom they are addressed! I require no other judges. If they be satisfied, I am. Why have we entered into these questions? People are little aware of the sources whence I derive the information contained in that which I have put forth. Startling as it may appear to some, I can fearlessly assert that a very few sentences of these essays are my own. I derive them from a source I am sure of. I exercise my judgment in printing them. I sometimes think I am guilty of weakness in putting forth speculations which may compromise my character. But I ask myself—What is character? Self-approval! If I please my own conscience, I have reason to be satisfied. Many may ask, How far are you warranted in publishing thoughts that are so thoroughly at variance with the ideas of the world? I am not obliged to ask the world if it chooses to accept the truths God pleases to place before it? Sufficient for me is the fact, that I have, for a series of years, submitted myself to an education of thought at direct variance with the habits in which for many years before I had indulged. The result of this education has been that I have acquired habits of self-denial to which I was formerly an utter stranger. I am become a more careful enquirer, a more sober thinker,—and a more useful member of society. I attend to

my duties with a steadiness of perseverance, to which I might in vain have formerly aspired. All this is the result of a life of Spiritualism. I am now a Spiritualist from habit, and I am bound, from the happiness I have derived from my altered habits, to strive to inculcate the same course upon others. I have little hope of success in such endeavours among the higher circles of society, but my ambition will be amply satisfied, if in the course of the few years now left to me here, I can persuade any numbers of the working men of England to embrace my views. I shall have a reward far exceeding any I could derive from titles, wealth, or position. To have led the working men of England to the highest motives for reforming themselves, for becoming the real sources of the wealth of this great nation, the real ornaments of the grandest nation of modern times, the producers of the health of their own race, as well as the systematic educators of the rising generation, in the principles of knowledge, morals and religion, is an ambition worthy of a far greater mind than mine. I am content in being made the instrument of the regeneration of the working classes, knowing well that if they adopt the habits which Spiritualism inculcates, and not only inculcates, but under proper conditions, enforces, all other classes must inevitably follow in their tremendous wake.

We must hesitate before we plunge into the depths of unfathomable seas. Are we sure that the rules by which we feel we ought to be guided are those to land us in the port we desire to reach? How far from land are we now? Where is the compass by which we are enabled to steer? You think me very ridiculous, after the fearless essays I have been placing before you, to ask such questions. I am anxious about you, not about myself. I know where I am. I want to discover whether you are equally confident. Let us recapitulate, and try if we have wandered so very much out of our course. You were told that our proposal was to shew you that all matter was inert, that under no possible condition could it think or act. You were told that there were forces which could stimulate matter to move, but motion is not action. You were told, moreover, that those forces were of various kinds. Some were magnetic,—some were mental. But you were not told that mental forces were the same as magnetic. You were led to infer an analogy between all forces; for you could not help perceiving, that in forces, as well as in aggregations of matter, there must exist ranks. Everything in nature, is in steps or gradations. Every single thing belongs to its own class, and the place that it is destined to occupy does not form part of its own choice. It is placed according to the arrangements which it had pleas-

ed a higher power to establish. You are not to infer that we are tired of our position, because we seek to rise higher in the scale of being. Which of us is there, who would not desire to better himself? We feel that our position here is not all we could desire, but we do not seek to make ourselves discontented. We would, notwithstanding, be glad to know how far we are warranted in concluding that Spiritualism is to better our condition. We have been told that Spiritualism begins with Mesmerism. We desire to know more fully how this is made out. You have been told that Sleep and Wakefulness, result from two opposite conditions of the living being. In one, the particles of the brain are attracted or approximated. In the other, a divellent or repulsive force separates them. Carrying out our observations upon Sleep, we found, that in this condition, there were various grades of intensity. You are not to suppose that any force in nature exists which does not vary in the degree of its power. Sleep, quite unconscious, is a very different thing from sleep with dreams. These dreams vary in the degree of their vividness. Some are so extremely vivid as to allow persons to believe they see their friends in heaven. You will not be startled at me for saying that I believe they are right. You may dream a truth—or you may dream a fancy. I am not able to assure you that all dreams are true. If they were, we should have no need of physicians, for the clairvoyants could tell us what they see in their vivid dreams, and we might cure diseases very easily; but the misfortune is that the very best clairvoyant is so constituted that truth is not a part of her system. She is truthful once, and full of fanciful errors nine times. It is not necessary that we should pursue this part of sleep. We feel sure that sleep results from attraction, and that wakefulness must depend upon the opposite force. We infer, then, that these phenomena are linked with magnetism. Tracing the gradations of matter from its simplest forms up to those which are what we call organized, we know we have abundant evidence for believing that all higher arrangements are crystalline. If crystalline—then magnetic. The grounds for this inference have been stated;—and we have moreover endeavoured to shew that light had considerable influence in determining crystalline and magnetic forms of organization. You are not to conclude that all light is magnetic. You have been led on to know that a part of every ray of light is what we may call actinic or electric. We are sure that the agency of light is most important in the whole economy of nature. There is much to be said on the influence it exerts on health, and this is a part of the subject which it behoves you to study. You have been told you

were to be healing mediums. You are aware of the meaning of this term, which signifies a person in communication with the world of Spirits. A medium may not hope to have the power of healing, without submitting to all the necessary conditions. He must be ready at all times, to obey the dictates of his own conscience. He must reflect on his moral duties, and try how far he can effect the change in his habits that is implied by the word repentance. You are not to suppose that this word is calculated to make you melancholy. On the contrary, a real penitent has cast off all sin, and the result of that must be moral amelioration. No one who has changed bad habits for good habits should consider that he regrets the change. It is folly to grieve for the loss of that which was a source of evil. Such losses are great gains. We may be assured that good healing mediums are not persons commonly met with, for the mass of mankind believe that they ought to be miserable when they repent,—whereas repentance ensures health of mind, and consequent health of body. But why insist on this topic? Because he who would bargain to be a giver of health, must himself first possess that inestimable blessing;—and how is he to possess it, if he do not abandon all those bad habits which produce ill health? You can now perceive why I lay so much stress on repentance. You are led on to become mentally—morally—and physically the children of light. It is light which gives you health. It is light which gives you strength,—and it is light which conducts you through the thorny paths of life. If you follow the light I have pointed out to you, you will not fail to reach heaven. You have been instructed in healing simply to convince you that all morals,—all religion, all health, and all happiness in this world, as well as in the next, are linked together. You cannot live here without breathing mesmerised air—nor can you live in heaven without submitting to all the conditions which Spiritualism enforces. I need not repeat to you that the grammar of Spiritualism and the Hand book of Mesmerism, is the New Testament. Study that book well;—follow all its cogent precepts, and you will be blessed in the fruition of all you can desire.

J. A.

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SUPPLEMENT TO THE
British Spiritual Telegraph,

CONSISTING OF THE SIXTH ESSAY, BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,"

Well may we exclaim, when we hear of the wonders which are daily offered to our notice, that all God's revelations are most marvellous! We are tempted to recur to the idea that Socrates received a revelation. We are forbidden to believe that his daimon was a holy spirit, though we well know that the fine thoughts which Plato indulged in, were from a source hardly less sacred in the divinity of their nature, than some of the Christian precepts. The real Christian does not condescend to break through the law of charity, which binds him to think no evil of other doctrines, tending to good; but finds in them the analogies to his own faith that bind him, with silken cords of love to all who are good, and all who do good. Spiritualism embraces the heathen, the jew and the gentile, all religions are alike subject to the law of Spiritualism. We are not here to do battle against any sect. We deprecate the exclusiveness of all sects. Whoever proposes to shut himself off from the feeling of Christian charity towards his neighbor, that man we denounce, as an enemy to the bland nature of our universal faith. Now, then, we have a severe line of demarcation between the Christian Spiritualist, and every other sect. You who desire to be Atheists and Deists;—You who wish to be included in any other denomination, opposed to the holy precept of Christ, are quite welcome to the largest charity we can afford you. You must not, however, be led away to imagine that we who have studied the doctrine of motives, are so blind as not to perceive that you are the creatures of your organs of self-esteem, and preposterous vanity. We have watched numerous cases of individuals, who have loved to come to conclusions at variance with the common sense of mankind, and we have, without exception, found that they have been men, impelled by no other powerful consideration than an overweening fondness for their own selfish opinions. No man ever yet could venture to say that he was so sure of the non-existence of a God, as that he would be prepared to leap into a hell to prove his assertion! Conviction and assertion are not identical. The man who feels quite convinced of a truth, will venture on

any sacrifice for its sake. If not, he is a mere hypocrite. The sincere believer is not only ready to become a martyr, but belongs to the glorious army of martyrs. You are not aware of the close connection between pride and falsehood. The proud can stoop to a lie ; but the liar cannot worship the truth ! An atheist may satisfy himself that he belongs to a class that is ready to uphold the truth, but his fortitude forsakes him, if the truth is to be upheld at the stake. He can go to prison, and live on the bounty of mistaken zealots, but if he be in a higher position of society, he will eat his words,—withdraw his published works,—stigmatize his former friends,—tremble at their threatened disclosures,—fawn on royalty,—do in short, any mean act,—frown down any weak opponent, rather than boldly acknowledge he had once been an atheist. You are not aware that many men, educated in the weak indulgence of the feeling of vanity, have become atheists for a time. My experience of early hospital life, made me quite aware of the arts, which some professors were wont to practice in order to get their disciples to screen them from the consequences of a too ready acquiescence in their low arts of envy. Noble spirits have been sacrificed to a love of detraction, and on several occasions have hospital governors been made dupes of the most designing villians. All this has arisen from a low standard of morality, and is introduced here more for the sake of illustrating the striking difference between the character of the atheist,—who can indulge in no hope or motive, higher than the love of the intrigues of this world,—and that of the spiritual philosopher, who is said to dwell in a world of imagination, but who has, at least, the advantage of scorning to stoop to the machinations of the man whose motives are based on a world of gross matter. You are bidden to become Spiritualists, not so much from a love of the marvellous, as from a love of the beautiful ;—not so much from a desire to lead you into the mazes of a vain philosophy, as to induce you to become happy husbands, and happy fathers ;—happy children and happy brethren ;—denizens of a world of plenty, bestowed upon you by a beneficent God, who delights in rewarding all who are industriously good, by the fruition of a life of bounteous enjoyments. You are little aware of the natural consequences of a life of goodness. You have heard a good deal of the doctrine of circumstances. My friend Robert Owen was the promulgator of many truths on his favorite theme. He was, however, not aware of the facts which have so forcibly struck his son. You must know that a man of the name of Muller, resides in Bristol. He was made to perform some most remarkable acts. He was a preacher of the gospel of Christ, and being much addicted to the be-

lief of all the facts he read in the New Testament, he devoted himself to the service of God. He asked himself whether he could face the world, with the simple conviction that God would take care of him. He had faith, and faith alone is sufficient for such a purpose. Men little know how much can be done by this condition of the human mind. Muller established an asylum for the reception of poor forlorn girls. He and his wife devoted themselves to the service of these wretched outcasts, and after a time, succeeded in educating a considerable number of them, in order to form them into virtuous and useful members of society. He not only educated them, but he fed and clothed them. There is no example on record of such pious self-devotion to the great cause of a holy truth as this. It is no exaggeration to say, that unaided by human means, this exemplary couple amassed from the spontaneous sympathy of their fellow creatures, urged, no doubt, by impulses from the world of spirits, a sum amounting to upwards of one hundred thousand pounds. Now, reflect upon the application of this doctrine of faith to the common affairs of life. You are not aware of the extent to which a faith in the bounteous goodness of God can carry a man. Mr. Muller is only one example. You are told that faith can remove mountains. You are accustomed to hear people speak of those who pursue any object energetically. You think all the while that energy is a very good thing, but you do not compare it to faith. You little think that the word faith is only another word for intense energy. Some medical men dreaming about Mesmerism, rather than calmly pursuing a tedious investigation, into its phenomena, have called Mesmerism energy. They meant they hardly knew what; but in fact, they were not far off the mark. Sleep, artificially induced, results from the magnetic energy of the mesmeriser's will. We are only giving you an idea of the confusion which may sometimes be brought into an enquiry, when people do not clearly apprehend their own meaning.

We are now to examine into the application of faith to the principles developed by Robert Owen. Many men imagine that this great philanthropist was an Atheist. You need hardly be assured that he never at any period of his life abandoned the hope of success in the promulgation of his ideas. He was not very clear as to the doctrine of a special providence. He could not understand how a being, fixed his stupendous universe on an immutable law, and then was perpetually wishing to interfere in its trifling details: but he did not long entertain these doubts, for he saw most things far more clearly than his neighbours; and he was led to reflect deeply on many subjects on which he had very

strong prejudices. When I first became acquainted with him, a distance of time verging on near half-a-century, I believe I was partly instrumental in his conversion to Phrenology, which at one time he publicly despised. There was, perhaps, never a man so child-like in his desire of acquiring knowledge. He latterly embraced Spiritualism, not from a frivolous disposition, but from an acumen which induced him to perceive, at a glance, the wide and extended range of its relations to human happiness. Large was the mind of that man, and we are at a loss which most to admire,—the affectionate simplicity of his character, or the intense love he bore to his race. I am not prepared to follow him in all his ideas. He was a man who dwelt on one idea, to so exaggerated a degree, that his mind found room for little else. You may be assured that no example of such devotion of his energies could have gone unrewarded, if he had only turned those energies in the same direction as Mr. Muller has indicated. There is, in the universe, a law, which determines the bent of a man's mind. Unknown to himself, he is the victim of surrounding circumstances. You may well be surprised when you learn that this law is that of Phrenology. You may not doubt of this fact, when you know what Dr. Leger had accomplished. We are not now to deplore that he was not allowed to carry on his discoveries. He was as much an instrument in the hands of Providence, as was his predecessor Gall, who was not allowed to live long enough to witness the magnetic discoveries I have mentioned to you. They both see now, which way the world is tending, and they both rejoice that their labours are likely to lead on to the grand developments of Spiritual Philosophy. You are entreated to pause on this very important fact.

Wherever we turn, we have proofs of a very wide benevolence. No one can doubt of God's goodness, who reflects on the grass that grows, ready to supply the wants of the numbers of four-footed animals, that obtain their pasture from it. There is no stint. When we look around, and see the multitude of resources he has vouchsafed to man,—the lord of his many manors,—these and a thousand other matters crowd upon our attention. We can never tire in counting the instances of his magnificent bounty. Why should we be told that we are to him more precious than many sparrows? Simply because we are apt to forget the fact. But a fact it is, nevertheless. We are not prepared to draw all the consequences flowing from it. We do not reflect that we are so situated, as to reap all the advantages they afford us. We are only dull at the apprehension. We have more to do to learn what the

advantages are, before we can hope to understand their nature. You were told that we were children of light. You were not told, that being children of light, you were expected to become gradually clairvoyant. You do not apprehend our meaning. To be clairvoyant means the same thing as to dream most vividly. You can understand that a man may dream in his sleep, but he may not remember the dream when he becomes awake. If you are clairvoyant in your sleep, you forget your dreams, but if you become clairvoyant when awake, you not only remember all you witness, but you see as clearly as the Spirits see each other. "Now we see as through a glass darkly, but then face to face." What have you to say to this state of things? There are many men, who would not for the world, wish you to see so clearly. You could not imagine that such an insight into the interior of your neighbour would unfold to you his most secret thoughts. Yet this is clairvoyance. Most persons have a dread of being supposed to believe in clairvoyance. They have little reflected on what they read in their New Testament. It is not, after all, so shocking a thing to see the truth, as to tell a lie. Some who have condescended to tell the most atrocious lies of me, have pretended to have a pious horror of clairvoyance. I am not apt now to indulge in feelings of revenge. They are quite contrary to all exalted Spiritual principle. I would not for all the wealth of Golconda and Peru, harbour a feeling of revenge, or of hatred, towards any mortal living. I should become very unfit for any indulgence in the hopes inculcated by Spiritual aspirations. We are not apt to make ourselves unhappy when we plead the cause of our own wealth. We are all desirous to become rich, but we seldom count the cost of becoming so. We think that laziness and riches are not incompatible. We wish they were, for surely the occupation of a rich man is seldom productive of much benefit to him. He is not able to be very happy, when he has not any useful occupation. You are not to conclude that we are inveighing against riches. We are only advancing in our progress towards a right understanding of our subject. When I say I would not exchange peace of mind for wealth, I merely state a truism—but it is a very trite truism, very little understood. Why is it so little appreciated? Simply because we live in a world of fallacies. We are apt to believe in wealth which can be bought with gold, and we shut our eyes to that wealth which is the fruit of a life well spent. How many of us are there, who strive to spend a life well? We are none of us economical. We look to baubles for our happiness. We think little of the more solid pleasures of life. We could command far more of the comforts and

luxuries of civilized life, if we were to educate ourselves to economize our pleasures. Which of us is there, that does not think it necessary to drink stimulating beverages? Not one of these is essential to real happiness. We have got into the lazy conclusion that beer, or wine, or ardent spirits, with water, must be wholesome for us; when the real truth is, that they are all mischievous poisons. If we could economise in these articles, we could lay by money enough to buy many most useful pleasures. The system of combining together for mutual benefits, would, under wise and equitable rules, lead to an accumulation of wealth which would be highly important to the labouring classes. Here we arrive at the touch-stone of the social system. What do we mean by co-operating? Not only working together for mutual benefit, but each exerting that amount of self control, which shall enable him to co-operate advantageously with his neighbour. I am not an advocate for the slightest servility, yet the world goes always more smoothly when each man pays that just and amiable deference to his fellow man, which we call politeness. No man is the worse for polish, and no system of polishing is so complete as that of brotherly love. We are not prepared to say, that in the best regulated co-operative society, differences of opinion will not arise. These are not only natural, but necessary from THE DIFFERENCES BETWEEN MEN. We are proceeding to enquire step by step, into the questions suggested by Robert Owen's dogma, that man is the creature of circumstances. We are aware that we cannot establish this doctrine without abandoning our grand point, that man can rule himself and his own destiny. It is here that Mesmérism deals roughly with my good old friend's system. We have had some tussels on this point, and my friend would never give in. The leaven of a material system adhered to his mind. He who wishes to philosophize correctly, should never lose sight of the fact that habit is the parent of many fallacies. No man likes to be really flexible in thought. Yet without complete flexibility, no man can possibly be a profound thinker. It is useless to tell me, you will adhere to fixed principles. The only real fixed principle I know of, is the principle of unceasing change. You may as well tell me that a man shall never change his clothes, as that his thoughts are to be as immutable as his identity. You may be sure if they were so, his identity, which is preserved by ever changing exercise of thought, would soon cease. You will not believe this proposition without an illustration. We will soon furnish one. You are aware that men have, in former times, been eager to discover a philosopher's stone, which should purge all metals of their dross, and convert them into pure gold. You

are aware that they never succeeded in making their discovery. You would never guess why. You may be told they did not go the right way to work. You would probably think that possible—but the simpler reason was, that they sought for a thing not to be found in nature! Well, How does this apply to our question? Thus:—the philosopher's stone convinced men, that chemistry developed a science which was never stationary, and that it evinced a condition of perpetual change. There is nothing in all nature which remains stationary.

We must gradually proceed to unfold the consequences of this state of things. Had my friend Robert Owen considered the various gradations in the forms of matter, he would have seen that it was quite possible, by imitating nature, to have educated men to become co-operative in gradations of ranks; but never in mixed assemblies. An army preserves its discipline, from habits of obedience to superior control; but in mixed assemblies, the very excitement of so many various magnetic influences is destructive of permanent harmonious arrangement. We are not allowed to regard ourselves as independant of our neighbour. We learn that he is either agreeable, or disagreeable to us. We are not obliged to associate, against our will, with a very disagreeable person; and how are we to avoid such a person in a co-operative establishment? We are not bound to go through all the analogies of nature,—but we may be assured that this one great magnetic fact is fatal to the principle of equal co-operation. But because equality is not possible, societies for mutual advantage are not to be lightly considered. The Club system in many of its phases would offer prodigious advantages to the labouring classes. Not the least of these would be the refinement of manners introduced by well regulated classes for instruction;—well arranged libraries of books;—well arranged schools for music and dancing;—with other modes of social intercourse tending to the amelioration of the better feelings of our nature.

Insurance Societies based upon mutual benefits should ever find a place in all co-operative arrangements; and they would provide the surest means of elevating individuals in those gradations of ranks, without the existence of which, nature must cease to exist.

Let us now review the facts upon which we have based all our theories on the inevitable connection between Matter and Force; on the links which bind both to the whole system of the universe; on the alliance between all the forces in Nature; on the gradations of ranks in these as well as in the matter they govern; on the influence exerted by attraction and repulsion, in whirling unpolarized gas, an amorphous

unparticled mass into spherul or spheroidal magnets, endowed with poles, and axial and equatorial relations to each other; on the many forms, determined by mathematical laws, regulated by electricity, forming the magnetic diversities of shape, that have obtained the name of crystals; on the higher developments of rank in the vegetable forms, constituting an infinite variety of organic arrangements, each developing an infinite variety of organic arrangements, each developing a new necessity for a fresh formula to regulate shapes and properties of cells and tubes, leaves, flowers, fruits, and their various products of involution and of evolution;—arriving, finally, at the highest gradations of organic life, that of animal existence, in which we trace the important fact that from the lowest to the highest, we may observe a gradation of animal forces administering to the organic instincts of the species, and providing organs adapted to the habits and faculties of the individual. He who can see, in this chain of being, a preponderance of matter over the more delicate and energetic force controlling it, must have studied the science of physics to little purpose, and have regarded the extensive relations of the anatomy and physiology of vegetables and animals, to less advantage than is becoming to the character of the profound thinker.

We cannot stop here. We must go on to consider the consequences of all our thoughts. Do we ask questions for idle or frivolous purposes? or are we engaged in an investigation into the highest objects that can arrest the attention of men? You can answer these questions yourselves. You have proceeded with me in the course pursued in these essays. You have had an opportunity of estimating the weight of the arguments, that have been put forth. You can best tell the influence they have exerted on your minds. Were I to refer you to any one essay, you would probably regard it as detached from all the others, and thus be led to ask how far you were warranted in believing that we were earnestly bent upon a general scheme. You may now reflect that our scheme has in the present essay been brought to a focus. We have pointed out, in the course of the five essays, the close connection between the forces which are the agents in the regulation of matter, and the matter itself which is regulated by them. You have no desire to go minutely into a review of the details relating to this subject, but we advert to it for the purpose of showing, that forces are of many various kinds, and that they are sent to form arrangements which the great thinking physiologist of Germany, Blumenbach, called the *Nisus Formativus*. It matters little what learned name a force may obtain. All we have to consider is how any one who reads the works of that deep

thinking author. can be of opinion, that matter is the basis of thought. We observed before, that the real origin of the fallacies of Atheists, was the organ of the brain which produced vanity. There is no surer basis for the thinking faculty, than deep humility. The vain man then is not answerable for his conceit. He is too weak in intellect to allow himself to think deeply, although he may possess organs, which might, under proper circumstances, tend to conduce to a more philosophical conclusion. We pity the idiot, for he has no power of thinking originally; and we must pity equally the man, who will not allow himself to think as a wise man should do.

Many are the tasks which men undertake, in order to gratify their sense of duty. You would not blame yourself for having deprived your family of the means of subsistence, if you were accidentally hit by a bullet which had maimed you, and rendered you quite incapable of gaining your bread. You may be assured when you look around you, that numbers are in the melancholy position of being unable to realize enough to subsist upon. You are bound to enquire into the causes of this state of things, and if a remedy can be found for the evil, you are no less bound to find it. You are at a loss to know how this is to be reconciled to the idea which has preceded it. You may be sure the connection is most intimate. The vain man is the victim of his conceit; and you pity him. The cripple is the victim of an accident, and you have equal pity to bestow upon him. You are not, however, at the end of these thoughts. We are considering remedies. How are we to find them? Not by assuming, ourselves, the same position of conceit and misfortune. That would do no good:—but by endeavouring to repair the excess of obliquity in each case. I have in my eye, a man who has lost many friends by his unfortunate temper. His accomplishments are undoubted; he is eminent in his calling; he is in a position which excites envy; but he is wretchedly poor, and has the awful misfortune of believing that all he does must be right; no one can persuade him that he ever did a wrong thing in his life; he is wedded to his inordinate conceit. We are not now discussing the question of remedies. For such an incurable malady, there is no remedy. You are not able to do more than pity him. You are called upon, however, not to expose his failings to the whole world. But in the other case what can be done to alleviate the consequences of unforeseen accidents. We should try to interest a large number of our fellow beings to assist in dispelling the cares which weigh upon the mind of the crippled victim.

You feel that we have engaged you in a train of thought that has

little reference to the matter of our Essay. Let us hark back, and try how far we have wandered. We were discussing the necessity of being led on to thoughts of a holy character, as part of our education as Spiritualists. The magnet man, has every occasion for the resources which feelings of love and divine charity offer him, in the intercourse he holds with his fellow man. It is not only in doing good, as far as lies in his power, that his mind becomes habituated to the trains of thought, which are absolutely necessary for his salvation, but it is in determining to be good, and in restraining those feelings of idle desire to detract, to our neighbours, from the merits of our neighbour, that constitutes the true Spiritual Christian. The mischief which is done, sometimes without any desire to injure, by the tongue of idle folly, is most reprehensible. We are not accountable for the sins of others, and should leave them to be dealt with by higher authorities than ourselves.

Will is a faculty we have alluded to in the course of these Essays. It is now incumbent upon us to trace its phenomena, in relation to the many aspects of our complicated subject. How are we to explain the manner in which we are called upon to unfold the questions relating to it? We know that when a man wills a very sensitive mesmeric subject to go to sleep, he overpowers the individual, and renders him his implicit slave. Is this right? Many say it must not only be wrong, but quite Satanic. Poor Satan! How much that devil has to bear! We are assured that all who have examined our subject, know full well that this power of will exists to a great extent in some individuals. It may be necessary to state that, in general, it is a limited force. We are not called upon to discuss all the ramifications of our theme, or we might go to the philosophy of lover's minds, and to that of the minds of generals commanding armies. We propose only to show that the will is a force operating as a motive power, and that when we are tempted to exercise it, we can never be answerable for its subsequent effects. You are aware, that men find themselves in positions of difficulty, when they have long sustained a battle against a host of forces arrayed against them. This difficulty is one that must be overcome, if the men are determined to conquer. How are they to accomplish the victory? By the power of the will. When for instance a man is surrounded by temptations, he feels he would like to give way to the blandishments which are offered to him; but his health would inevitably suffer. He is known to be a man of indomitable will. He does not yield an iota. He is proof against all that tempts him. This is called self-control. It is precisely the same force which the general wields, when he commands

an army: and it has the additional advantage of being directed to accomplish the noblest of all conquests. You now comprehend the force which has been attributed to Satan, and it would be well if the thick-headed and ignorant men, who indulge in diatribes against their neighbours for the profusion of gifts granted to them by a beneficent Creator, could be brought to reflect upon their own want of charity.

Proceeding in our enquiry, we arrive at the important point whence we started. How is Mesmerism the source of Spiritualism? We have seen that a force, quite invisible to us, resides in Magnets:—that this force is evidently not a property of matter, but is superadded to it; that this super-addition has strong analogies in the forces, attendant upon crystals, which have resulted from the laws, under the regulation of which, those crystals have been formed into certain well defined geometrical or mathematical shapes:—that, moreover, these super-additions of force have been but the commencement of a series of forces, determining forms of the higher structures of vegetables and of animals:—that all these forces are, in some mysterious manner, dependant upon light,—that this light is itself a magnetic electric force, operating sometimes as a repulsive, and often as an attractive force. We have had reason to conclude that we are indebted to the forces, residing in light, for the refreshing sleep we obtain at night, and for the activity we are able to enjoy in our waking hours; more than this, we find that in light, we have those forces, which convey our souls, while we sleep, on their travels. We are not sure that light does not make us clairvoyant. We have every reason to believe that it has a considerable influence in the production of this wonderful phenomenon.

We have now to trace the advantages we derive from the connection between magnetism, light, and its attendant electrical agencies in breathing. Without light, we could not find the nourishment which Oxygen gives to the blood: and without light, even enveloped by the darkness of night, we should be unable to retain the soul united to the body. Thus we perceive the close connection of light with the foundations of our Spiritual framé. We may go farther, and say that we are indebted to light for the air we breathe,—for the thoughts we think,—and for the many blessings which are vouchsafed to us by our glorious and beneficent Creator. May we not indulge in the hope, that high as are the glories of his firmament, he has yet in store for us, a still higher gallery of light, in which our souls will hereafter dwell with the saints in heaven. How far we are from realizing all the glories of this subject of light, we may infer from the various revelations to mankind, which have been made at various times. We know that each of these required the intervening agency of light. Not one of them could have been made without it; and when we consider the close connection, which, in all ages, has existed, between the ideas of uneducated, or uncivilized men in all parts of the world, and the worship of that great orb, which is the great source of physical light, we not only are able to perceive that many revelations, adapted to the wants of various periods, in the progress of civilization, have been vouchsafed to man, but that

each age has subsided into a religion of its own, based upon material ideas in its commencement, but enlarged, according to the progress of civilization, to a Spiritual sense, infinitely more exalted than can be reached by the gross conceptions of the most poetical Atheist.

You are to reflect upon what we have so much insisted upon;—the idea that man is a Magnet. This is the pivot of Mesmerism. This is the point, which, unknown to themselves, the more early investigators of our subject, hit upon as the guiding star to their object. They little thought that a great revelation, from God to man was involved in their enquiries. They as little dreamed, that, in the marvels they witnessed, was hidden a secret, which, when promulgated to the world, was to assume so important an aspect. The names of Mesmer, D'Eslon, Tardy, de Montraval, De Puysegur, perhaps Petetin, and others might be mentioned as advocates for the existence of a force they called Animal Magnetism. Nobody could possibly know they were right, until God, in his own time, revealed to his servant and instrument, John Rutter, of Brighton, the means of establishing the truth of conjectures indulged in seventy years before. You perceive that I claim every discovery, vouchsafed by our Heavenly Father to a man of genius, as a revelation. You may be assured, I do not venture to assert this proposition on light grounds. You are aware that all things which fall out into this world, for the benefit of man, come forth, people hardly know how. When the inventor of a new fork found that he had hit upon a discovery, he gave it to the world, and God rewarded him in his own way. You think perhaps that the eater of peas ought to have immortalized his name, for they were not a little indebted to a man who showed them a means of indulging their tastes better than they were wont to do, when they had the old fashioned tool, with only two prongs, set wide apart. You may think this a trivial illustration, but remember that nothing is too trivial which leads us to reflect on the phenomena of the human mind, and of the modes in which that mind is made to develop ideas, tending to the improvement of the instruments in common use. You may be assured that the pin and the needle are no more to be considered trivial, than the spoon or the fork; and the mind that produces an essential improvement in either the one or the other of these very useful instruments, is entitled to the gratitude of society.

How does this relate to the Magnet Man? He is the object of all our enquiries; and we cannot be wide of the mark when we point out the considerations which have established the fact of his Magnetism; or of those which bear upon the trains of thought the Magnet ought to indulge in to render him a more grateful, and consequently a more powerfully efficient Magnet. We are coming, gradually, to shew, that Magnetism, though a term applicable to the physical wants of man; and characteristic of his many physical forces, is not the term for the force which partakes of the divine nature. Man is more than a physical being. He is a Spiritual and a divine being. We are not bound to recur to all the arguments so naturally presenting themselves to our notice, when we wish to place before you this essential fact. We are

sure of our ground, for though deep thoughts have occurred to our mind, we are not to be always presenting those thoughts to our readers. The world has not become accustomed to all the spiritual facts which circulate among a few of the thinkers who write for the *British Spiritual Telegraph*. I could wish that more were familiar with these thoughts. They would much facilitate the progress of the holy science we have in hand. You must be struck with the progress we have already made. We have not been drones or idlers. We have done some work in our time; and we desire that our friends should receive the views, and the doctrines we have put forth, in the same spirit in which we have written them. When I reflect on the papers that have appeared, I am ashamed of the small amount I have contributed to the important knowledge that has reached you. I consider that facts and reasonings are the most nourishing meat that human beings can digest. Your friend William Howitt has lately tussled with a man widely celebrated in his calling; and has, with his forcible sledge hammer, demolished the stubborn and ill-shaped arguments of his opponent. You may be sure that such papers as these I allude to, are not of every day writing. They are too full of deep thought:—they are too cogent to be like the ephemeral productions of such minds as the good Mr. White's. I do not say they will convince or convert that amiable gentleman; that could never have entered into the head of the Author. But I will venture to say that people who desire to look impartially into the subject of Spiritualism, will find reason to conclude that our champion has stood well in his stirrups, and has fairly won his wager of battle.

We are now launched into the consideration of Spiritualism. These Essays are on the relations between Mesmerism and Spiritualism, and on the important subject of their connection with natural and revealed religion,—as applied to the happiness and welfare of mankind. Have we not taken up a wide range of enquiry? Have we missed any portion of our proposition? We have demonstrated the fact that Mesmerism is Animal Magnetism;—that the phenomena of Animal Magnetism could not have been clearly developed, without the aid of Mr. Rutter's splendid invention of the Magnetoscope;—we have gone further; we have shown that anatomical and physiological facts prove the dependence of sleep and wakefulness upon the forces of attraction and repulsion: and thence we have inferred the dependence of Health and Disease upon the conditions of Tone and Clone. It may be a long time before the stolid prejudices of the world will yield to these ideas. This is of secondary importance. I am sure of my ground, and I can afford to wait until it shall please God to give me the same reward he has vouchsafed to the inventor of the improved fork. You are not interested in the squabbles of medical men. They are generally far beneath the notice of the public; and we are for the most part, a set of ill-mannered backbiters, quite fit to be ridiculed by such caricaturists as the celebrated Victor Adam of Paris, who drew a wide spread portrait of his satanic majesty, holding forth various tempting baits to his devotees, who were represented, as eagerly leaping for such prizes as trumpets

of fame, and Presidents' chairs, and other gilded baubles; playthings not despicable in themselves,—but rendered so, when they give rise to the envy, hatred, and malice they too often engender among even the more respectable men of our calling.

I am reminded that our space is fast disappearing. I have very little more to add. Among the past Essays, my readers may have discovered numerous blunders. These must be pardoned; they are the result of difficulties which have beset us in the course of our labours. I am not sure of the share which I ought, in fairness, to allot to my excellent friend, the Editor. He is a man so thoroughly devoted to the cause of Spiritualism, that he has been obliged, in order to support the *Telegraph*, to learn the art of printing; conceive of a grocer's assistant, having to support a wife and family, so thoroughly imbued with the importance of a holy mission, as to devote himself to a tedious and irksome pursuit, such as any one knows the art of setting up types to be, in order to enable his employer, the noble-minded Mr. Weatherhead, to continue the arduous undertaking he had commenced. These two men have no other reward than the high gratification they must experience in doing a vast amount of good. We are little aware of the noble spirits the world contains. I would rather be one of these two men than the President of the most learned body in the world.

Under such circumstances, you will excuse me if I display an anxious wish not to throw any blame for faulty typography on my friend Mr. Morrell; albeit he did sometimes send me pulls for proofs which were quite illegible. I do not say that my hasty writing should not share largely in the blame, but this I do say, that I am sorry I am not able to reward my friend better, for all the pains he must have taken to decypher my wretched penmanship. Now for the errors. Some passages have been commented on by poor cavillers, quite ignorant of the subjects they pretended to criticize. I take for example the illustration I proposed of the absence of polarity in some gases. I said that Hydrogen, expanded to an extent, almost inconceivable, was a specimen, of gas without poles: and that if other gases were mingled with it, they would mix, without any chemical union, until some force arrived to oblige them to commingle. Perhaps my critic may be quite ignorant that a solid powder, called ammonia, may result from the union of two gases; but in such a case, the fusion forming the solid is the result of the operation of powerful forces. Hydrogen and Oxygen left commingled, without union, may become united by the admission of light, which would produce the whirling forces resulting in water. The object is not to invite idle cavil, when these Essays are produced before the working classes, but to invite men to think. We have, however, ourselves discovered a very serious blunder, and that was probably due to illegible proof; it occurs at pages 47 and 48, in the 3rd Essay; and relates to the explanation I had desired to offer of the phenomena preceding what is known to pathologists as apoplexy of the lungs; a disease which, with its complications, was the cause of poor Dr. Leger's death. You are aware that man has a double heart. One part of it is for the

purpose of receiving the blood which arrives by the veins from various parts of the body, and this is called the right side of the heart. It no sooner opens for the reception of this blood, than it is eager to close again, in order to send it into the lungs. This process is attended by a remarkable change, which proceeds in the lungs at each inspiration. We purify the dark venous blood, and it suddenly becomes the color of rich vermillion scarlet. This improved blood is sent back to the heart; and thence, over the body, by channels or tubes, called arteries, in order that it may nourish all parts of the system. If we eat and drink too much, we digest imperfectly, and our veins become overloaded with dark blood, not fit to be converted into pure arterial blood. What results? The lungs receiving an undue quantity of the dark blood, cannot manage to purify it.

The left side of the heart does not relish impure blood, and a struggle commences. The right side is too full;—the lungs are too full; and a portion of the lungs gives way. Bleeding takes place often to a vast extent. In other cases, death may ensue from the lungs being gorged with blood. You may easily imagine that the two sides of the heart are incurably damaged; they can never come into harmony again, and if the patient lives for any length of time, the heart becomes permanently enlarged, as was the fact in Dr. Leger's case. It is not the object now to do more than correct the error in the third Essay; but in passing, it may be mentioned that after the examination of upwards of two hundred hearts, the late Professor Macartney came to the conclusion forty years ago, that the causes of apoplexy of the brain, were due to the want of harmony between the two sides of the heart; and that this resulted from impure and imperfectly vitalized blood, not relished by the *organic instinctive forces*, regulating the internal surfaces of the heart. I am bold to say that had my very highly respected friend been on earth at this day, he would have accepted the explanations offered from the physical science of magnetism by his pupil, to illustrate the vital phenomena of the heart's action. He would at once have appreciated the brilliant lights of animal magnetism shed on human physiology.

I have one more serious error to notice, pointed out to me by a worthy Spiritualist,—Brother Espie. He remarks on a clumsy hastily written and involved sentence in the 5th Essay, at page 72. Many men would say that the sentence is not only irremediable, but perfectly absurd. You do not go so far, for you may be said to understand its meaning. It is obvious enough to those who have adopted the idea, that man is a magnet, that he must consequently obey the rules which regulate all magnets. One property of magnets, is to emit streams of light from their poles, and these streams continue to flow in a normal direction, the magnet at last becomes exhausted and has lost its characterising force. In other words, a time arrives for the death of the magnet. Is it so extraordinary then, that, if man be a magnet, a time should arrive, when he too must die. We now see, that Free Will is a physical fact; for man who has here but a very limited amount of free will is not able to control himself beyond a limited extent. He must

obey the stimulus of hunger and thirst. He must necessarily breathe. But, we contend that he is not obliged to make himself the slave of his passions. He may soon resolve to conquer all his appetites. He may soon make himself master of all his actions. He may resolve to form a troop of friends. He may succeed in many of the best pursuits of life. He will do well, if he do not permit himself to be led away by idle company, or habitually to mingle in dissipated society. These are the examples of a man's power of self control.

My involved sentence denied the power of the magnet, man, to exercise his full swing in vice, and be, at the same time, a being endowed with free will. Free Will is then emphatically *mental obedience to normal laws, or Divine precept*. We may be assured that we are not far from the mark when we do our best to keep to our good resolutions. We slide away from health and from moral and religious principle as we break through the good rules we lay down for ourselves. How few of us are guided by any rules! We are swayed about by every passing motive. We give way to every idle temptation. We are not ashamed to feel that we are constantly breaking through the holy precepts of Jesus: and yet we are wonderfully affronted, if we are told we are not Christians. Do we ever ask ourselves the question, whether we should have the remotest right to take offence at such a very true observation? You are no doubt willing to admit the force of this remark; and yet you will not allow me to assert my right to distinguish between an Atheist and a Spiritualist. You are hard to please whether I assert a truth or a fallacy. You must nevertheless own that we have convinced you that man is a magnet, by every illustration, which it was in our power to afford you. We have one other observation to make, and it relates to the length of time we have devoted to your instruction. Hours upon hours have glided away while the pen has rapidly plied its black strokes on the white paper, and not one minute of these hours has passed without intense enjoyment. The consciousness of being engaged in a holy pursuit, having the noble purpose of improving the minds of one's fellow-beings, is a delightful occupation of time. People may differ on religion, on politics, on a thousand subjects, which afford room for discussion: but they cannot differ on the laws which constitute the moral code of civilized life. These laws are those of Spiritualism; and if it has been demonstrated to you that all health and disease,—all sleep and wakefulness,—all pain and pleasure,—all morals and religion, are linked to the magnetism of the universe, the task proposed at the commencement of these *Essays* has been completed. It has been shown that Mesmerism was the foundation of Spiritualism,—that this again was the basis of all Religion natural and revealed, and consequently that it involves the happiness and welfare of mankind.

J. A.

The Readers of these *Essays* will find that the most important errors, which have unavoidably crept into them, are pointed out by the Author, in the course of this, the last of the series, beginning at page 94.

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